





# THEOSOPHICAL SOCIETY, AMERICAN SECTION.

## FOURTH ANNUAL CONVENTION

HELD AT

*Chicago, Ill., April 27 and 28, 1890.*

## REPORT OF PROCEEDINGS.

### FIRST DAY, MORNING SESSION.

The Convention assembled in the Assembly Room of the Palmer House, Chicago, Ill., at 10 a. m. on April 27th, 1890.

The General Secretary, William Q. Judge, called the meeting to order and asked for nominations for Temporary Chairman, and on motion Dr. J. D. Buck was elected. The Chair then appointed a Committee on Credentials, consisting of Dr. La Pierre, S. B. Sexton, and William Q. Judge.

The Committee on Credentials then reported representation and delegates as follows:—

ARYAN T. S.	-	-	by William Q. Judge, <i>Prest.</i>
ARJUNA T. S.	-	-	" Elliott B. Page, <i>Delegate.</i>
CHICAGO T. S.	-	-	" S. B. Sexton, <i>Delegate.</i>
BOSTON T. S.	-	-	" A. B. Griggs, <i>Prest.</i>
MALDEN T. S.	-	-	" A. B. Griggs, <i>Delegate.</i>
CINCINNATI T. S.	-	-	" Dr. J. D. Buck, <i>Delegate.</i>
RAMAYANA T. S.	-	-	" Dr. W. P. Phelon, <i>Prest.</i>
ISHWARA T. S.	-	-	" Dr. J. W. B. La Pierre, <i>Prest.</i>

KRISHNA T. S.	-	-	by William Q. Judge, <i>Proxy</i> .
VEDANTA T. S.	-	-	" Dr. J. M. Borglum, <i>Prest</i> .
NIRVANA T. S.	-	-	" Dr. M. J. Gahan, <i>Delegate</i> .
VARUNA T. S.	-	-	" Wm. Q. Judge, <i>Proxy</i> .
DHARMA T. S.	-	-	" Wm. E. Gates, <i>Prest</i> .
ISIS LODGE T. S.	-	-	" Mrs. Clara Reum, <i>Prest</i> .
BRAHMANA T. S.	-	-	" Mrs. A. M. Wyman, <i>Delegate</i> .
BROOKLYN T. S.	-	-	" W. Q. Judge, <i>Proxy</i> .
BLAVATSKY T. S.	-	-	" W. Q. Judge, <i>Proxy</i> .
KANSAS CITY T. S.	-	-	" Dr. J. P. Knoche, <i>Delegate</i> .
LIGHT T. S.	-	-	" Judge R. W. McBride, <i>Prest</i> .
MUSKEGON T. S.	-	-	" W. L. Ducey, <i>Delegate</i> .
UPASANA T. S.	-	-	" Sidney Thomas, <i>Prest</i> .
EUREKA T. S.	-	-	" W. Q. Judge, <i>Proxy</i> .
TRIANGLE T. S.	-	-	" W. Q. Judge, <i>Proxy</i> .
GOLDEN GATE T. S.	-	-	" Dr. J. A. Anderson, <i>Prest</i> .
EXCELSIOR T. S	-	-	" " <i>Proxy</i> .
AURORA T. S.	-	-	" " "
GAUTAMA T. S.	-	-	" " "
LOS ANGELES T. S.	-	-	" " "
BANDHU T. S.	-	-	" " "
SATWA T. S.	-	-	" " "

And members of Council as follows :

MRS. M. L. BRAINARD,	In person.
" M. M. PHELON,	"
R. A. PARKER	"
MRS. ALICE M. WYMAN	"
SIDNEY THOMAS	"
WM. S. WING	"
DR. J. D. BUCK	"
GEO. E. WRIGHT	"
ELLIOTT B. PAGE	"
GEO. FREDERIC PARSONS	William Q. Judge, <i>Proxy</i> .
E. D. HAMMOND	" "
GEO. M. STEARNS	" "
JOHN M. WHEELER	" "
MRS. E. C. CUSHMAN	" "
S. C. GOULD	" "
ABNER DOUBLEDAY	" "
ALEX. FULLERTON	" "
MISS LOUISE A. OFF	" "

The report of the Committee was accepted, and the above-named declared delegates and representatives. Upon motion, Bro. Elliott B. Page of St. Louis was elected Assistant Secretary for the Convention. The meeting was open and the Hall filled.

Dr. J. D. Buck then surrendered the Chair to the General Secretary, and nominated Dr. La Pierre as permanent Chairman. Dr. Buck was also nominated by several, and a formal ballot being taken by calling the roll of Delegates, the count showed a majority in favor of Dr. Buck, and he was declared Chairman and took the Chair.

On motion the Chair declared the order of business to be as follows, subject to alteration :

#### FIRST DAY.

*Forenoon*, 10 A. M. to 1.30 P. M.

Miscellaneous Business.

Report of General Secretary.

Foreign communications.

*Afternoon*, 3 to 5.30 P. M.

Essays and addresses.

*Evening*, 7.30 to 10 P. M.

Essays and addresses.

Miscellaneous Business.

#### SECOND DAY.

Morning, 10 A. M. to 1. 30 P. M.

New Business.

Essays and addresses.

Election of officers and committees for 1890-91.

Adjournment.

The Chair then appointed the Auditing Committee and Committee on Resolutions, as follows :

*Auditing*,

DR. J. W. B. LA PIERRE, *Minneapolis*.

WM. S. WING, *Omaha*.

GEORGE E. WRIGHT, *Chicago*.

*Resolutions*,

ARTHUR B. GRIGGS, *Boston*.

MRS. M. M. THIRDS, *Chicago*.

STANLEY B. SEXTON, *Chicago*.

DR. J. W. B. LA PIERRE, *Minneapolis*.

DR. J. P. KNOCHE, *Kansas City*.

The Chair then announced that Bro. Bertram Keightley, of London, was present as representative of The British Section and special representative of Mme. H. P. Blavatsky. On motion of Dr. La Pierre, Mr. Bertram Keightley was formally received as such representative, and declared a member of the Convention.

The General Secretary then read his Annual Report and also the Treasurer's Report as follows :

## REPORT OF THE GENERAL SECRETARY.

*Dear Brothers and Sisters ;*

It is with peculiar pleasure that I have looked forward to this Convention, inasmuch as in no preceding year have I been able to report so large a measure of Theosophic liberality and zeal, so many new operations in Theosophic work, and so much evidence of increased public interest in Theosophic teaching.

At our meeting here last year the burning question before us was caused by what was called "Revised Rules" passed at the General Convention in Madras which abolished dues and fees. As these rules did not fully harmonize with the policy found best both here and in the British Section, you saw fit then—and very properly—to object to them, and, while affirming allegiance to the Indian Headquarters, you asserted your right under the principle of autonomy granted to all Sections to continue those fees and dues. The state of our treasury is a complete justification of this course, especially when we reflect upon what it would have been had we left everything to voluntary contributions. And since then all cause of difficulty in this respect has been removed by the action of the President, Col. Olcott, who has affirmed the right of this and the British Section to collect what fees they should deem proper. Experience has shown that the rate of entrance fees and annual dues prevailing in this Section is the best for us, and that a change would not be advisable, for the charges discourage no one, and at the same time provide us with an income.

Soon after Col. Olcott's visit to Japan, a visit of really momentous import in its immediate consequences to the Buddhist Church, and probably to be still more so in its later influence, he determined upon another visit to England. This was in part to secure needed conferences with Madame Blavatsky and the other leaders of the Theosophical movement in that country, but in part, also, to contribute his vast experience and training as a lecturer to the furtherance of the Cause in England, and to stimulate the movement towards new activities and

new Branches. Of his most successful tour, and of the impetus it gave to Theosophy, you have doubtless read in Theosophical and other publications. In consequence of his absence from Adyar, the meeting of the Annual Convention was postponed from December to May, and meantime suggestions for an intelligent revision of the "Rules" were invited from Theosophists. The informal "Conference" at Bombay, held as a partial substitute for the Convention, contributed not a little to this end, and we may note that all its recommendations point to the fullest recognition of Sectional Autonomy, as well as to a conscientious and liberal, though spontaneous, support of the Headquarters at Adyar. The final form the General Rules will assume cannot be known here until midsummer.

We should not permit any sectional feeling to operate upon us as against the Indian Headquarters, but should always recognize the necessity for that centre.

It is as much a necessity now as it was in our early years, for a little reflection will show that our work needs in these materialistic days just what India affords us geographically, historically, and traditionally. Geographically it is far removed from the absorbing work-a-day energies of the West; historically and traditionally it furnishes the spiritual and metaphysical material so essential in combatting prevailing tendencies. It is not because it is India, but that for us at least it must remain the cradle of the human race. Lastly, if we wish to preserve our solidarity and power we will be slow to suggest the alteration of regulations made by the Society long ago and which have long been assented to.

Since the last Convention there have been chartered and organized the following 15 Branches :—

Bandhu T. S.,	Santa Cruz, Calif.	Chartered	June 14th, 1889.
Blavatsky T. S.,	Washington, D. C.	"	June 14th, 1889.
Excelsior T. S.,	San José, Calif.	"	June 24th, 1889.
Gautama T. S.,	San Diego, Calif.	"	Aug. 21st, 1889.
Kansas City T. S.	Kansas City, Mo.	"	Sep. 21st, 1889.
Aurora Lodge T. S.,	Oakland, Calif.	"	Nov. 7th, 1889.
Light T. S.	Fort Wayne, Ind.	"	Nov. 21st, 1889.
Narada T. S.,	Tacoma, Washington Ter.	"	Jan. 7th, 1890.
Oriental Club,	Gilroy, Calif.	"	Feb. 11th, 1890.
Stockton T. S.,	Stockton, Calif.	"	Feb. 11th, 1890.
Muskegon T. S.,	Muskegon, Mich.	"	Feb. 27th, 1890.
Upasana T. S.,	San Diego, Calif.	"	Mar. 4th, 1890.
Triangle T. S.	Alameda, Calif.	"	Mar. 12th, 1890.
Sakti T. S.,	Los Angeles, Calif.	"	Mar. 17th, 1890.
Eureka T. S.,	Sacramento, Calif.	"	Mar. 21st, 1890.

Acting under the authority of a resolution passed by the last Convention (Resolution 6, page 64 of Report), I on May 22d. addressed a letter to the acting President of the Gnostic T. S., Washington, D. C., reciting the Resolution and calling attention to the fact that no dues had been paid by that Branch since June, 1886. In fact, no applications had been for long time transmitted to the General Secretary for record and the issuance of diplomas, although letters were coming to him from persons who had paid money for a supposed admission to the Theosophical Society and yet had not received diplomas or other evidence of membership. No reports were received from the Gnostic Branch, no Secretary's address was given, and there was evidence that as a Branch it was virtually dead. To my official communication that the Charter would be revoked on June 22d. unless satisfactory explanations were given to the Executive Committee, no reply was received, and on that date, in accordance with the instructions of the Convention, I revoked the Charter and placed the members of the late Branch upon the roll of members-at-large.

On Feb. 19th, 1890, I received notice that the Lotus Lodge, Muskegon, Mich., a private Branch, had determined to surrender its Charter and dissolve. At the same time application was made for a Charter for a new and open Branch, to be known as the Muskegon T. S.

On the 20th of March I addressed a communication to the President of the Esh Maoun T. S., a Private Branch in St. Louis, Mo., notifying him of the instructions given by the last Convention to the General Secretary regarding delinquent Branches, and requested that any explanations intended for the Executive Committee be sent to it by April 4th. No reply having been received, I followed these instructions, and on April 5th. cancelled the Charter and erased the Branch from the list. It had paid no dues since its organization in March, '88, admitted no members, and made no report.

The Branches in the United States at this date are as follows :—

AMERICAN BRANCHES : THEOSOPHICAL SOCIETY.

PLACE.	NAME.	DATE OF CHARTER	PRESIDENT.	SECRETARY.	ADDRESS.
St. Louis.....	Arjuna Theosop'l Soc'y	1882	Albert J. Stiles.....	Elliott B. Page.....	P. O. Box 659.....
New York.....	Aryan T. S.....	1883	William Q. Judge.....	Dr. Horace A. Loomis	P. O. Box 2659 .....
Chicago.....	Chicago T. S.....	1884	Stanley B. Sexton.....	Miss Gertrude A. Piper	34 Walton Place.....
San Francisco.....	Golden Gate Lodge.....	1885	Dr. Jerome A. Anderson	Dr. Allen Griffiths....	Room 5, 13 Mason St.
Los Angeles.....	Los Angeles T. S.....	1885	Dr. C. W. Bush.....	Miss Louise A. Off. ....	Collado St., Station F..
Malden.....	Malden T. S.....	1885	Sylvester Baxter.....	Frank S. Collins.....	97 Dexter St.....
Boston.....	Boston T. S.....	1886	Arthur B. Griggs.....	Robert Crosbie.....	55 South St.....
Cincinnati.....	Cincinnati T. S.....	1886	Robert Hosea.....	Miss Annie Laws.....	100 Dayton St.....
Chicago.....	Ramayana T. S.....	1887	Dr. W. P. Phelon.....	Edwin J. Blood.....	463 S. Leavitt St.....
Minneapolis.....	Ishwara T. S.....	1887	Dr. J. W. B. La Pierre	James Taylor.....	75 S. 9th St.....
Philadelphia.....	Krishna T. S.....	1887	Edward H. Sanborn.....	John J. L. Houston.....	902 Walnut St.....
St. Louis.....	Pranava T. S.....	1887	Wm. H. Cornell.....	Wm. Throckmorton.....	500 N. Commercial St..
Omaha.....	Vedanta T. S.....	1888	Dr. J. M. Borglum.....	T. Richard Prater.....	205 Sheeley Block.....
Grand Island, Neb	Nirvana T. S.....	1888	L. D. Proper.....	Nathan Platt.....	Grand Island .....
San Diego, Cal.....	Point Loma Lodge.....	1888	Dr. John F. S. Gray.....	Dr. Thos. Docking....	643 6th St.....
Bridgeport, Conn.....	Varuna T. S.....	1888	Dr. E. Kirchgessner.....	Miss Emma L. Shannon	59 William St.....
Cleveland.....	Dharma T. S.....	1888	Wm. E. Gates.....	Mrs. W. E. Gates.....	Room 5, 89 Euclid Ave.
Decorah, Iowa.....	Isis Lodge .....	1888	Miss Therese Asseln.....	Miss Clara Reum.....	Box 901 .....
Milwaukee.....	Brahmana T. S.....	1888	Mrs. Julia Ford.....	Mrs. Alice M. Wyman	421 Milwaukee St.....
Los Angeles.....	Satwa Lodge.....	1889	Samuel Calhoun.....	Mrs. Angie F. Shaw.....	Box 132 .....
Brooklyn.....	Brooklyn T. S.....	1889	Col. H. N. Hooper.....	John C. Tredway .....	72 Lafayette Ave.....
Santa Cruz, Calif.....	Bandhu T. S.....	1889	Dr. W. W. Gamble.....	Mrs. Mary H. Bowman	Santa Cruz .....
Washington, D.C.....	Blavatsky T. S.....	1889	Chas. O. Pierson.....	Wm. A. Lavalette .....	135 F St., N. E.....
San José, Cal.....	Excelsior T. S.....	1889	Mrs. P. D. Hale .....	Mrs. P. M. Gassett .....	351 N. 3d St.....
San Diego, Cal.....	Gautama T. S.....	1889	Geo. H. Stebbins.....	Mrs. V. M. Beane .....	Box 1258.....
Kansas City.....	Kansas City T. S.....	1889	Hon. Henry N. Ess.....	Chancy P. Fairman....	1328 Grand Ave.....
Fort Wayne.....	Light T. S.....	1889	(Private).....		
Oakland, Cal.....	Aurora Lodge.....	1889	Miss Marie A. Walsh.....	Henry Bowman.....	630 9th St.....
Tacoma, W. T.....	Narada T. S.....	1890	Rev. W. E. Copeland.....	John H. Scotford.....	744 St. Helen's Ave.....
Stockton, Cal.....	Stockton T. S.....	1890	Frederic M. West.....	Mrs. Jennie Southworth	361 Miner Ave.....
Gilroy, Cal.....	Oriental Club.....	1890			
Muskegon, Mich.....	Muskegon T. S.....	1890	Wm. L. Ducey.....	Miss Sarah E. Sherman	157 Peck St .....
Los Angeles.....	Sakti T. S.....	1890	Dr. Geo. F. Mohn.....	Mrs. Julia B. Taylor...	Menlo Hotel, S. Main St
San Diego, Cal.....	Upasana T. S.....	1890	Sidney Thomas .....	Abbott B. Clark.....	P. O. Box 1200.....
Sacramento, Cal.....	Eureka T. S.....	1890		Dr. John S. Cook.....	922 9th St.....
Alameda, Cal.....	Triangle T. S.....	1890		George Pratt.....	

In order to prevent by any adversary the seizure of our name, "The Theosophical Society," it was thought prudent to secure for it a legal recognition, and a regular Charter of Incorporation was therefore applied for in the Capital of the country and in New York, Philadelphia, Boston, Chicago, San Francisco, and other places.

In one case, the Superior Court of St. Louis thought proper to inquire somewhat fully into the purposes of the Society, and the report of the referee is a very interesting vindication of their legitimacy. He found that the investigation of psychic phenomena and powers was commended by some of the greatest authorities in science, and that such investigation, coupled with the study of sacred literature and the furtherance of a Universal Fraternity, quite warranted a Court in giving the Society a Charter. The incident has its value as showing how a judicial inquiry into our aims issues in a judicial sanction, and that the Law does not regard us as a rabble of eccentric, long-haired, scatter-brained "cranks".

On Oct. 3d, the Executive Committee decided to appoint Bro. E. D. Ewen of Tobago, British West Indies, Assistant General Secretary for the District of the West Indies, and a commission as such was duly issued. Your affirmation of this action is invited.

The number of new members admitted during the past year is 373. As there were upon my books a number of names of persons admitted long ago, but whose addresses had changed or who had practically renounced the Society, I took steps to ascertain their present wishes as to membership. Upon the basis of the replies or non-replies, I dropped a number from the rolls and endeavored to secure an accurate list of the *bonâ fide* Fellows in the American Section.

I have been notified of 8 deaths and of 20 resignations. There has been one expulsion.

During the past year there has been no appeal to the Executive Committee from any Branch or individual, and but one case of discipline. On June 11th formal charges of untheosophic conduct were preferred by Mr. Arthur B. Griggs of Boston against Dr. Elliott Coues, who was assuming to be President of the then Gnostic Branch of Washington. These charges were in part based upon published imputations by Dr. Coues of fraud and falsehood to Madame Blavatsky, and in part upon unpublished letters in which the Theosophical Society, its teachings, aims, and officers, were treated as shams and deceits. I officially sent a copy of these charges to Dr. Coues in a registered letter, notifying him of the date when the Executive Committee would be prepared to hear his defense. During the intervening time no reply was received, and the Committee, having considered the charges, adjudged

them sustained by a unanimous vote, and on June 22d expelled Dr. Coues from the Theosophical Society. Later events have conclusively shown that it is better for its enemies to be placed without its pale than permitted to remain within it. From this decision there has been no appeal to Col. Olcott, and therefore it is final.

The Executive Committee was invited by the various Branches on the Pacific coast to sanction an *ad interim* Convention by those Branches in September at San Francisco, at which no legislation was to be had, but merely conference and organization for more effective work. Consent being given by the Committee, a most interesting and valuable gathering took place, resulting in the adoption of highly-efficient measures for concentrating the local Theosophical strength and for a widespread and energetic diffusion of Theosophical information. The Committee has sanctioned a second *ad interim* Convention of the same and the new Branches, to be held in San Francisco in September of this year. The Convention is asked to ratify this consent.

One of the most stirring events of the year has been the protracted lecturing tour in this country of our Brother and Friend, Mr. Bertram Keightley of London, Private Secretary to Madame Blavatsky. Mr. Keightley arrived in this country last November, and, after a short visit to and several addresses in New York, Washington, Boston, and Hartford, proceeded to California, where for three months he travelled far and wide, delivering public lectures upon Theosophy, invigorating the existing Branches and founding new ones, filling the press of California with Theosophic fact and truth. As we are privileged to have Mr. Keightley with us at this Convention, and as he will himself tell you something of his journey and its results, I shall not forestall his account, but only state in this cursory way the exceeding benefit given to the American Section by his tour, and our gratitude to one who has done so much to stimulate and enlarge public interest in the greatest of all topics. One of our sorest needs is for competent "apostles" to keep up just such work as that of Bro. Bertram Keightley, and I have often aspired to engage in it myself, but my imperative occupations have not permitted me to do more than make a few visits to Branches and deliver addresses on Theosophy. I have, however, succeeded during the year in doing so at Philadelphia, Boston, and Washington. We have not yet been able to find those who, being competent, have the time for this work.

The authorization given by the last Convention to the issue of the *Theosophical Forum* has been duly used, and ten numbers, all that the time of myself and assistants made possible, have been sent out. The original intention was to furnish copies only to Members-at-large and

to such Branches as contributed to the expense, but the Executive Committee learned of so much general interest that it sanctioned a supply to each Branch sufficient for its membership. My experience of the healthful influence of this modest publication, of its effect in arousing thought and prompting inquiry and meeting perplexities, has been such as to warrant an entire endorsement of all which I urged at the last Convention. I am most anxious that it should be continued, and shall be glad to hear from you any additional evidence of its value; and I beg your ratification of the extension of the gift of the *Forum* to Branch members.

Through generous aid given by friends in New York and elsewhere, and through the most self-sacrificing and sustained devotion of the skilful printer who conducts it, himself an earnest and accomplished Theosophist, and who is another of those sincere workers whose help has been invaluable, it became possible to establish the "Aryan Printing Press," which, although in fact an adjunct to the *Path*, is intended for the benefit of the Society. This not only secures much printed matter at greatly reduced cost to the Society, but enables Branches and individual Theosophists to give orders at small expense. The conditions have been stated in the prospectus. It is on this Press that the *Forum* is now economically printed. At the same time it must be clearly borne in mind that the Aryan Press is private property as yet. It was started on funds for that purpose furnished by a devoted Theosophist, who hoped, after carrying it through its infancy, that the Society might find it useful, whenever the state of the treasury permitted us to take it over. He with others is now seeing that its bills are paid. On the extremely economical basis it is now run upon, without deducting any returns, it costs about \$60 a month or \$720 a year. The saving to the Society by giving our printing to it amounts to from 45 to 50 per cent. The original investment for plant was about \$400.

There are two matters which I very especially wish to lay before the Convention. One is the unprecedented liberality with which American Theosophists have during the past year relieved the sore need of the Headquarters at Adyar. As you will see in the Treasurer's Report, the remittances by the General Secretary for fees and dues amount to \$348.25. But in addition to this, he has received and forwarded, as gifts from private members, no less a sum than \$1,274.87. Of this, £200 were from one individual, £100 to be placed in the Permanent Fund, and £100 to be used for running expenses. Surely American Theosophists may feel an honest exultation at such generosity and an honest wish to emulate it. The Headquarters will need still further sustentation because of its growing staff and its expected visitors. In

addition to our American representative, Bro. Richard Harte, Col. Olcott has now with him two scholarly representatives from England, self-offered for its work.

In our great satisfaction at the liberal gifts to Adyar just recounted, we should not commit the mistake of supposing that they make needless further help. It is known that the staff have been subjected to actual privation, and that very much work of inestimable importance to India and to the world might have been accomplished but for want of funds. Adyar is the moral centre of our movement, the honored home of our President, the scene of constant Theosophical labor. Its support is not a hardship, for the close economies maintained there reduce its expense to a sum ludicrous to an American, and America's share therein would be fully met if each of us made but a modest offering. I urgently recommend the members of the Convention, and also every member of the American Section, to resolve upon a prompt contribution to India, and thus to relieve from anxiety for the next year the working Brethren at Headquarters.

The other matter is the work and the late history of the General Secretary's office. Three years ago the combined work of the General Secretary and the editor of the *Path* was conducted in a dark closet, so small that three persons could not sit therein at once. In January, 1888, change was made to a somewhat larger and very well-lighted office, and later on the adjoining room was secured as the beginning of a Theosophical Headquarters. In February, 1889, the constantly growing work led to a move to still more commodious offices. These, however, were found to be not only ill-lighted but deprived of necessary ventilation. In the course of months one attaché of the office was sensibly affected by the constant breathing of vitiated air, and the health of one of my most active helpers was so seriously impaired from the same cause that a change was imperatively necessary. This was made in January last, stimulated also by the continued increase of office work and the need for more space. We now have light, airy, and commodious accommodation. There are really 3 rooms, one for the *Path*, one for the General Secretary, and one for exclusive use as a Theosophical Headquarters, no mechanical work taking place there. It is dedicated wholly to the reception of our many visitors, and is furnished and ornamented with various objects and pictures loaned for that purpose.

As it would be most unjust and even suicidal for the Theosophical Society to refuse healthful offices to those who are consecrating their lives and energies to its work, and as its increasing income justified a larger outlay for necessary accommodation, the Executive Committee was notified that friends in New York had given me aid towards the

larger expense of the new quarters, and that its authority was desired to add to the \$15 per month allowed for rent, gas, &c., by the last Convention a further sum of \$15 for the remaining months of the Conventional year, as well as a recommendation to this Convention that \$30 per month be allowed during the year to come. The Committee unanimously approved each request. Even with our present enlarged space, I am still obliged to use part of the *Path* office for the Circulating Library and for the thousands of circulars used in the Society's missionary work.

About the time of the last Convention, it was necessary to add a paid employé to the office staff. In addition to keeping the records and accounts, mailing documents and preparing the new circulars needed in our growing work, a voluminous correspondence upon Theosophical inquiry and business devolved upon my assistant. This in time surpassed the ability of any one person, and there became absolutely necessary the employment of a stenographer and the purchase of a typewriting machine. I ask you to ratify the outlay and authorize it in future by one of the Resolutions at the close of the Report.

But even this is not all. Soon after our removal to the new offices in Nassau St., I found that the increase of routine and other clerical labor had become so great as seriously to impair the power of my assistant to attend to those many graver and more valuable duties which are indispensable in a Theosophical centre, which I have not the time to fulfil, and yet which cannot be delegated to a mere clerk. I refer particularly to responses to inquiries, to general Theosophical correspondence, to the conduct of the Tract Mailing Scheme, to Branch records and members' diplomas, to reception of visitors, preparation of the *Forum*, and work connected with the *Path*. The only way to secure full attention to these functions was to transfer minor and more mechanical ones to a subordinate, and I felt sure that the Convention, no gratuitous aid being available, would justify a moderate outlay for this need. We should not grudge an investment so prolific in return. An arrangement was therefore made by which an employé of the *Path*, already familiar with much of the Theosophical routine, was promoted to the General Secretary's office, and for this expense too I ask your sanction.

The authority to ask aid towards his office expenses accorded the General Secretary by the last Convention was duly used, and a most generous response was given. The sum from Branches aggregated \$329.25; that from individuals, \$472.79. As there is a surplus now in our treasury of \$973.65, and as the fees from our growing

membership will probably make a like appeal needless during 1890, only a provisional authority seems demanded this year.

Turning now to the extra-official activities carried on in the General Secretary's office, but without expense to the Society, I report the following. First, there is the Circulating Theosophical Library. Funds for the establishment of this were contributed, mainly by a warm friend and fellow member not connected with the office, soon after the adjournment of the last Convention. A supply of standard books was procured, and the mechanical work of arranging and preparing the Library for use was most kindly and efficiently undertaken by our ever-to-be-remembered Brother, Dr. Keightley of London, whom you of the Convention of '89 came to know and love. Any member of the Society, and any other person endorsed by a member, the latter becoming responsible, may use the Library, the expense being a refunding of postage and a charge of 5 cents per week for any book other than *Isis Unveiled* or *The Secret Doctrine*, the charge for these being 10 cents. The slowly-accumulating fees warrant from time to time the purchase of new books, and these are announced in the *Path*. In actual number, only 60 persons have thus far used the Library, but among them are many who would otherwise have had no access, to the most important Theosophical works. It has been my practice to send to newly-admitted members of the Society a Catalogue and list of Rules, and I am always glad when the privilege of the Library is appreciated and used.

This Library is, like the Aryan Press, devoted to the Society's benefit, but does not belong to it, being still private property held by me until our means allow us to own it and carry it on as part of the official work. Not a cent of its cost has come out of our funds, and the space it occupies is a part of that properly belonging to the *Path*. The managers of the *Path* do not object to this, as they are only too anxious to help the Society's work as long as may be needful.

*Second*, there is the Tract-Mailing Scheme, one of the most valuable and far-reaching measures yet devised. Since the early part of 1888, a private member of the Society has been engaged in mailing circulars, so far as means permitted, to names taken from newspapers secured from the smaller towns of our country. In Nov. last this agency was expanded, systematized, and adopted by Bro. Fullerton on my behalf, and given the name just announced, and an appeal to Theosophists to take part was published. Any person proffering his services was supplied with a Circular of Instructions, with certain towns and the titles of the newspapers desired from each, and with printed blanks wherewith to send orders, with enclosed stamps, to editors. From these newspapers were taken the names of lawyers, clergymen, physicians, teachers, busi-

ness men, &c., and to each a tract was mailed. The tracts mailed have been mainly two, *Theosophy as a Guide in Life* and *Karma as a Cure for Trouble*, though three others are available. Except one, all of these first appeared in *Theosophical Siftings*, having been written by one of my aids at the request of the London Co., and subsequently reprinted and electrotyped here. The number of tracts printed since the Tract Mailing Scheme was formed is about 118,000, some 12 or 13,000 having been previously issued. They have gone to many States, very many towns, and thousands of individuals, and one effect is seen in the constant orders for theosophical documents reaching this office. Each tract bears an advertisement of an elementary pamphlet, *The Wilkesbarre Letters on Theosophy*, and this gives a full list of books with prices. Of it there have been printed 7,500 copies. Thus to a person at all interested in Theosophy is opened the way to boundless study. As there are many Theosophists who are glad to give labor but have not funds to expend in this Scheme, contributions were invited from such as could afford them, and in this way material has been provided for the former to use. Up to date 74 persons have taken part in the mailing, and \$337.11 have been given by those who could only contribute means. I regard this Scheme as of inestimable value in spreading far and wide a knowledge of the elementary truths of Theosophy, and it is the only means by which dwellers in the most remote towns, even hamlets, may be reached. Thus the public mind is familiarized with our thought and terms, and many souls, ripe for Theosophic experience, are brought in contact with the truths they need. As one of our most efficient and continuous missionary agencies, it is peculiarly fitting that it have its centre in the office of the General Secretary, and I take this opportunity to commend its sustentation by the American Section officially. Its value has been recognized on the Pacific coast, and the energetic group of workers there has caused duplicates of our electrotyped plates to be made, and is lavishly distributing tracts throughout that region.

The need for a succinct statement of the Society's nature and aims became so great that some time ago one of our earlier documents was remodelled, enlarged, and printed under the title *Information for Inquirers*. This is largely used in the work, and saves an amount of correspondence which is incalculable. The circular "How to join the T.S." gave out and was reprinted. One marked feature of our office experience is the increased readiness of the secular press to admit articles upon Theosophy, a fact made good use of by one of our ablest N. Y. members, a newspaper writer by profession. From time to time come requests for matter from editors of far-off papers, one in February being

from a German paper published in the South, and I am asked for documents from which excerpts may be used. The number of demands for information constantly augments, and the area of inquirers seems as constantly to spread. I mention these facts at some length in order to show you that the General Secretary's office is not a mere spot for the recording of diplomas, but a centre of ceaseless, aggressive energy, radiating out forces in every direction and feeding the demand for light and truth. New ideas and schemes continually suggest themselves as our work expands, and their efficiency is again and again demonstrated. Only limitation of time and funds prevents a larger activity. Were the means at my disposition, I should secure the translation into several languages of our elementary literature, should aid new Branches to establish Libraries, should secure public addresses from competent lecturers, should make large use of paid-for space in journals. These things ought to be done by the use of our funds whenever they shall permit.

But even with the limitations that now restrict us, we cannot but consider the growth of Theosophy in the past year as more than encouraging,—it is astonishing. Perhaps in nothing can it be perceived more than in the apparently *spontaneous* exhibition of interest in places remote and unlooked for. This is so not only in letters received from strangers, but in applications for membership. It was my privilege one day in the office to assist in the admission to the Society of a gentleman from the Sandwich Islands, and soon after he took away a large number of theosophical books to those far Islands. Two ladies in the city of Mexico have joined us within the year, two gentlemen in the West Indies. But in many other ways also are there proofs to my mind that the same High Powers who prompted the formation of the Theosophical Society are active in forwarding its work, and that we may rely upon Their aid so long as we live up to the measure of our own responsibilities and devote ourselves to the Cause They love.

I wish to submit a recommendation to this Convention,—the abolition, or at any rate the suspension, of any form of Initiation into Membership. The existing one, as you are aware, though prepared with care and symbolically expressive, is not enforced, but is only permissive. Full membership in the Theosophical Society is acquired by election into a Branch or admission as Member-at-large, and initiation simply confers certain signs and words by which, coupled with a diploma, membership can be proved. But the diploma is of itself quite sufficient for this purpose, especially as there seems almost no possible inducement to personation or imposture. There are, in my judgment, three most serious objections to any formal ceremony of initiation. The *first* is

that the Theosophical Society is not a secret body, is not the custodian of any Occult truths, and is merely an organization of students and philanthropists. Any system of pass-words or grips allies it to the Odd Fellows and Free Masons, and inevitably causes public misconception as to its real nature and aims. In some countries such a system of promises and signs would arouse the distrust and antagonism of the civil authorities, and, although that is not the case here, we cannot enjoy the full confidence of the community if we profess to hold no secrets and yet exact of applicants a pledge to preserve secrets. The *second* objection is that to a large proportion of our members Initiation is impracticable, and provision for it superfluous. Very many are Members-at-large, isolated in small towns, and quite unable to reach a Branch President or Councillor. Even Branch Presidents are often without the form, not having had a chance to receive it after their Charter. It is probably safe to say that fully half of our members have no knowledge of the forms used, and that over one-fourth of the rest have forgotten them. The *third* objection is that the maintenance of any form in its integrity is impossible. This is not merely because there is no supervisory official to visit the scattered Branches and ensure its correctness, but also because, as all liturgical history demonstrates, there is a constant tendency in rituals to become more elaborate and complex. I received some months ago a fully written-out ceremony used in the admission of members to a newly constituted Branch. It included the blindfolding of the candidate, his subjection to a solemn oath or affirmation, and his being "brought to light",—all of these functions being copies of those understood to be used by secret fraternities. Now, apart from the fact that anything of this kind is an irresponsible invention and wholly unauthorized; apart also from the dislike to it certain among some members, as well as its cheapening effect upon the dignity and decorum of a body like the Theosophical Society; there is this further most evil and misleading consequence,—that such functions imply a power on the part of the Society to confer light, to unveil truths hitherto hidden, to disclose facts not otherwise attainable.

The Society distinctly repudiates any such claim. It is a body of learners, organized to learn better and to work more efficiently, but it has no power to illuminate darkened understandings or to artificially reveal truth thereto. These three objections, reinforced by my experience in the use of even the authorized and simple form, convince me that it is better for the Society to abandon all ritualistic mode of admission and to free itself from the constant misconceptions created by any. I have therefore, in supplying my office with a fresh stock of needed Application blanks, followed the form issued from the Headquarters in India,

and have omitted what is called the "Obligation." The Convention is recommended to pass the Resolution at the close of this Report.

It would be unjust and ungenerous were I to fail in acknowledging the valuable services rendered in the work of the Society during the past year when all branches of it have so greatly increased ; and it would be unfair to you were you not informed how unselfishly and ably some have devoted themselves to this most noble Cause. I refer generally to those brothers in all parts of the country who have earnestly and spontaneously worked for our common object, and especially to Bro. Alexander Fullerton who assists me in the New York office. Were he here, doubtless he would not wish his name mentioned, but services that could not be duplicated and zeal that is not often found cannot pass unnoticed. Were it not for his aid, given constantly every day and all day, as well as most of the evening, I very much doubt if the record of the year would show so much as it does. It is seldom in these days that you can find a man of ability, culture, and experience who will devote himself without fee or reward to the work of a Society which, although surely and hourly making an ineffaceable mark upon the century, is as yet out of favor because it is not fashionable ; but Bro. Fullerton, being just that, has done this very thing. Hence I wish to let you know it, not only in justice to him, but also that you may see how true the words of Whittier are : "When the materials are all prepared, the architect shall appear," and of the greater ones than Whittier who have so often said that we shall never be without the aid we need.

What has been said above of the financial, missionary, and other departments of the Society's work has already shown you that the past year has seen a great, a striking, development of zeal and activity in the Theosophical body. This, on general grounds, is most heart-cheering. But it is especially so because it shows that, as each year checked off brings us nearer to the approaching end of the present Cycle, there is no diminution of vigor, no sign of apathy or decay, but, on the contrary, every indication of a growing purpose to scatter our treasure lavishly over the land, to fulfil the mission of a true Brotherhood, to warrant the continuance and increase of that aid which a different conclusion to the Cycle might have withdrawn. Seven years remain to us of the running era. They may be made years of such diffused earnestness, of such sustained activity, of such eager service, that the future of the Society shall be assured beyond all danger or misgiving ; and of a missionary enterprise so generous that the name of Theosophy shall be familiar to the millions of this great land, and some apprehension of its meaning common to all. The intelligence of the country is being attracted to our tenets as never before : literature and

fiction, even the drama, are appropriating them ; suspicion is losing its alertness, and interest taking its place. To the ultimate triumph of Theosophic truth each Theosophist can contribute ; to it each Theosophist should. If universal earnestness marks the next Conventional year, that triumph will be hastened and the signs of it be disclosed.

I strongly recommend the adoption of the following Resolutions :

1. *Resolved*, that the Convention ratifies and approves the action of the Executive Committee in granting consent to the Branches in California for a second *ad interim* Convention to be held in San Francisco in September next, for the purposes and under the conditions of the first.

2. *Resolved*, that the Convention sanctions the supply of the *Theosophical Forum* to Branch members as well as to members-at-large, expresses its sense of the usefulness of that pamphlet, and renews its consent to its issue under the same conditions as heretofore.

3. *Resolved*, that the Convention again most warmly urges upon American Theosophists the liberal sustentation of the Headquarters at Adyar, and recommends to each such donation as his means permit, at the same time expressing its profound gratification at the liberal contributions during the year past. If possible, this year's should exceed them.

4. *Resolved*, that the General Secretary be allowed a sum of \$30 per month for the rent and cognate expenses of his office.

5. *Resolved*, that a further sum of \$650 for the coming year be allowed for the payment of such necessary office expenses as experience has shown needful, and that the Executive Committee be empowered to increase it if the office necessities so require.

6. *Resolved*, that, should the income of the office from fees, etc., prove inadequate to its maintenance, the General Secretary be authorized, as in 1889, to invite contributions from Branches and members.

7. *Resolved*, that the Convention cordially recognizes the great value of the work effected by the agency known as the "Tract Mailing Scheme," gives it its hearty endorsement and approval, and urges upon each member of the Society some contribution to it, either in money or in time, as a most efficient means to the dissemination of Theosophic truth and motive.

8. *Resolved*, that until further action by the General Convention of the American Section, the use of any formal ceremony of initiation to membership be suspended, it being understood that membership is complete upon election by a Branch or admission to membership-at-large, and that the possession of a diploma by a person with established identity is sufficient proof of his position as F. T. S.

9. *Resolved*, that the appointment by the Executive Committee of E. D. Ewen as Assistant General Secretary for the District of the West Indies is hereby ratified.

The Treasurer's Report is annexed to the General Secretary's.

It will cause all present deep regret to know that Madame Blavatsky has been so seriously ill that the preparation of her usual Salutatory Letter has been impossible, and Bro. Keightley has been directed by her to express her views.

All of which is respectfully submitted.

WILLIAM Q. JUDGE,

*General Secretary.*

## THE TREASURER'S REPORT.

## RECEIPTS.

Balance from 1889.....		\$360.78
Branch Dues.....	\$709.50	
Dues and fees members-at-large.....	635.50	
Donations from Branches .....	329.25	
Donations from Individuals.....	472.79	
Charter fees .....	75.00	
Sales of Reports of '89.....	82.30	
Sales of Forums and Sundries.....	45.70	
Donations to India.....	1,279.87	\$3,559.91
		\$3,920.69

## DISBURSEMENTS.

## Remitted to India :

Donations.....	\$1,274.87	
Charter fees.....	80.00	
Diploma fees.....	193.50	
Deficit on 25% appropriation....	75.25	1,623.12
Travel to Convention of '89.....		54.00
Rent.....		243.00
Stationery and Stamps.....		154.69
Telegrams.....		3.00
Print. and Mail. Con. Rep. '89.....		185.55
Typewriter (Remington).....		103.00
Cost of Forums .....		132.61
Print. Circulars, etc.....		66.44
Postages.....		24.31
Incidentals.....		51.79
Salaries of Steno. and clerks.....	320.00	\$2,961.51
Balance.....		959.18
Add overcharge in Forum a/c.....		14.47
Surplus in Treasurer's hands.....		973.65

## E. &amp; O. E.

NEW YORK, April 15th, 1890.

WILLIAM Q. JUDGE,

*Treasurer.*

## INVENTORY.

1 Desk ; 2 Chairs ; 3 Books, Cash, Record, and Register ; 1 Type-writer and Table ; 1 Small Table.

The minutes of the Convention of 1889 were then read and adopted.

The General Secretary's report was received and referred to the Committee on Resolutions, and the Treasurer's Report to the Auditing Committee.

The following Resolution was then offered and referred to the Committee on Resolutions :

*Whereas,* It has been the custom for Members of the Council to admit members to the Society at large,

*Resolved,* That hereafter Councillors shall have power to admit members-at-large only in cases where it is not possible to submit the application to a Branch President.

The General Secretary then read the Foreign Communications to the Convention from *British Section T. S., Russia—Odessa Branch, Greece—Corfu, Switzerland, Spain, Belgium, Ireland—Dublin Lodge, Liverpool, England—West of England Branch, and France.* All of these were on motion received and ordered to be printed in the Report of Proceedings. They will be found at the end in full, together with the other papers and addresses.

A letter from the Brooklyn T. S. suggesting that the Convention adopt a list of subjects for Branch Discussions was received and referred to Committee on Resolutions. The Chair then appointed a Committee on Program for the Afternoon session, consisting of Dr. W. P. Phelon, Arthur B. Griggs, and William Q. Judge.

The hour for adjournment having arrived, the meeting adjourned to 3 p. m.

#### AFTERNOON SESSION,

APRIL 27TH.

The Delegates and others began to arrive at 3, and at 3.30 p. m. Dr. Buck called the meeting to order. Dr. Jerome A. Anderson, of San Francisco, was on motion received as Delegate and Representative of the Pacific Coast Branches and members, and took his seat. The Committee on Program reported as follows :

1. *Chairman's Address, DR. BUCK.*
2. *Communication from H. P. Blavatsky, B. KEIGHTLEY.*
3. *The Narrow Path, MRS. M. M. PHELON.*
4. *Miscellaneous and Volunteer papers.*

#### EVENING.

1. *Materialism, Agnosticism, and Theosophy, DR. J. A. ANDERSON.*
2. *Address and Letter by BERTRAM KEIGHTLEY ;*  
which was adopted and Committee discharged.

The Chairman, Dr. Buck, then read a paper upon *What has Theosophy Done for the World, and What has the Theosophical Society Done for Theosophy*, which will be found at the end hereof in full.

Mr. Bertram Keightley then was introduced by the Chair and read a letter to the Convention which he had been directed by Mme. Blavatsky to write on her behalf. It was ordered filed and printed. This will be found in full at the end hereof.

Mrs. M. M. Phelon then read a paper entitled *The Narrow Path*, which was ordered printed, and will be found at the end hereof in full.

The Chair then called for discussion upon the papers read, and was asked to request Bro. William Q. Judge to speak upon *Karma and Re-incarnation*. Mr. Judge then spoke up to the hour of adjournment, and the substance of his remarks will be found at the end hereof.

The meeting then adjourned to 7.30 p. m.

#### FIRST DAY, EVENING SESSION.

The meeting was called to order at 7.30 p. m. with Dr. Buck in the Chair and all Delegates present.

Dr. Jerome A. Anderson then read an address entitled *Materialism, Agnosticism, and Theosophy*, which was ordered printed, and will be found in full at the end hereof.

Bro. A. B. Griggs then offered the following resolution, which was unanimously adopted :

*Resolved*, That this Convention deplores the absence, as it does the late severe sickness, of Madame H. P. Blavatsky, but needs no assurance that her thought is and ever will be with the cause of Theosophy and its workers in America. Also that the Convention desires to express its allegiance and earnest loyalty to her as its benefactor and guide, and recognizes that through her efforts has come to it and to the world one of the mightiest impulses towards truth that have ever transformed despair into aspiration and hope. And it is directed that the substance of this resolution be cabled at once to Madame Blavatsky by the General Secretary.

The General Secretary telegraphed the substance of the above to Mme. H. P. Blavatsky, London, England.

Bro. B. Keightley then delivered an address entitled *Practical Theosophy and Daily Life*, which was ordered printed and will be found in full at the end hereof.

At this point the Chair declared the meeting open for discussion, and Bros. Keightley and Judge were questioned as to their views upon immortality and annihilation.

The Convention then adjourned to meet on Monday, April 28th, at 9.30 a. m.

## SECOND DAY, MORNING.

The Convention was called to order at 10 A. M. by Dr. Buck, Chairman. The Committees on Resolution and Auditing not being yet ready to report, Dr. Buck, upon request, read a paper upon *The Pursuit of Pleasure*.

The following papers sent to the Convention were then read by title, there not being sufficient time to read them in full :

*Self is the Lord of Self*, from California ;  
*Theosophy a Promoter of Altruism*, by Mary B. Horton ;  
*Reincarnation*, by Ch. L. H. Michelsen ;  
*Hints to Students of Theosophy*, by Dr. T. Docking ;  
*What Think Ye of Christ*, by Eliz. A. Kingsbury.

The Committee on Resolutions then reported, recommending that all of the Resolutions offered in the General Secretary's Report except No. 8 be adopted ; and that all the acts of the Executive Committee during the past year be affirmed ; and that the appointment of E. D. Ewen, F. T. S, of Tobago, B. W. I. as Asst. Gen. Sec. for the West Indies be affirmed and continued ; and that approval and ratification be extended to the *ad interim* Convention of Pacific Coast Branches, which may be repeated on the consent of the Executive Committee ; and also to the action of General Secretary in completing the list of members of the Society ; and the Committee further reported the following resolution :

*Resolved*, That in the selection of 21 members of the Council three shall be members-at-large, one from the Pacific Coast, one from the East, and one from the West ; and that these three be so organised as to represent the views of the members-at-large as a whole.

Discussion ensued upon this resolution, and being put to a vote it was lost.

The Convention then took up the rest of the report of the Committee on Resolutions and adopted it, section by section and as a whole, with the exception of the above resolution.

Bro. R. A. Parker then offered the following, which was adopted :

*Resolved*, That a committee of three be appointed by the Chair upon revision of the Constitution, to report at next Convention, and to whom shall be referred all Constitutional Amendments to be reported on at the Convention of 1891.

The Chair appointed the following *Committee on Constitution*,—  
 William Q. Judge, Ralzemon A. Parker, Arthur B. Griggs.

The election of Officers and Committees for the ensuing year was then in order, and on motion the Chair appointed as a

*Committee on Council for 1890-91*

WILLIAM Q. JUDGE	-	-	New York.
ARTHUR B. GRIGGS	-	-	Boston, Mass.
DR. M. J. GAHAN	-	-	Grand Island, Neb.
STANLEY B. SEXTON	-	-	Chicago, Ill.
WILLIAM S. WING	-	-	Omaha, Neb.

The Committee retired to deliberate, and in their absence Dr. Jerome A. Anderson moved the following, which was unanimously adopted :

*Resolved*, That we appreciate with gratitude the unselfish devotion, the untiring exertions, the patience and gentle discrimination and wisdom displayed by William Q. Judge in the exercise of his duties as General Secretary of the American Section ; that we have entire trust in his abilities and altruistic motives, and hereby tender to him and also to Madame H. P. Blavatsky and Col. H. S. Olcott the assurance of our confidence and continued support ; and that the thanks of this Convention are also extended to Bro. Alexander Fullerton for great services rendered by him.

Bro. Griggs then presented a pamphlet of the Boston T. S. and read extracts therefrom, a copy of it having been previously handed by him to each person present.

Drs. Phelon, Buck, and La Pierre then addressed the meeting upon the subject of Universal Brotherhood.

The Committee on new Council then reported the following names as Councillors, and the report was adopted and the Committee discharged.

COUNCIL FOR 1890-91.

GEN. A. DOUBLEDAY	-	-	New York.
EDWD. O'ROURKE	-	-	Fort Wayne.
ALLEN GRIFFITHS	-	-	San Francisco.
R. A. PARKER	-	-	Detroit.
MRS. M. M. PHELON	-	-	Chicago.
WILLIAM S. WING	-	-	Omaha.
DONALD NICHOLSON	-	-	New York.
MISS LILLIE A. LONG	-	-	St. Paul.
ALEXANDER FULLERTON	-	-	New York.
JNO. M. WHEELER	-	-	Toledo.
DR. R. J. NUNN	-	-	Savannah.
GEO. M. STEARNS	-	-	Springfield, Mass.
ALBERT O. ROBINSON	-	-	New Hampshire.
GEORGE E. WRIGHT	-	-	Chicago.
DR. J. D. BUCK	-	-	Cincinnati.

JNO. H. SCOTFORD	-	-	Tacoma, W. T.
DR. AMMI BROWN	-	-	Boston.
ELLIOTT B. PAGE	-	-	St. Louis.
WM. THROCKMORTON	-	-	St Louis.
DR. Q. J. WINSOR	-	-	Cleveland.
MISS LOUISE A. OFF	-	-	Los Angeles.
MRS. M. L. BRAINARD	-	-	Chicago.
MRS. A. M. WYMAN	-	-	Milwaukee.
MRS. U. GESTEFELD	-	-	Chicago.

Dr. La Pierre moved that Bro. E. B. Page, as Asst. Secretary of the Convention, cast the vote of the Convention for William Q. Judge as General Secretary and Treasurer for the ensuing year, which being put to the vote was carried, and thereupon Bro. E. B. Page cast the vote of the Convention in the manner ordered, and the Chair declared Bro. Judge elected as General Secretary for 1890-91.

On motion the following Executive Committee for the next year was elected :

GEN. A. DOUBLEDAY	-	-	New York.
ALEXANDER FULLERTON	-	-	"
E. AUG. NERESHEIMER	-	-	"
DR. J. D. BUCK	-	-	Cincinnati.
ARTHUR B. GRIGGS	-	-	Boston.
DR. J. W. B. LA PIERRE	-	-	Minneapolis.

Bro. Griggs invited the Convention of 1891 to Boston, and the Chicago delegates offered Chicago. A ballot was taken, and the proposition to go to Boston was lost.

A vote of thanks was then passed to the proprietors of the Palmer House and to Bro. Fred Grant Gleason for the courtesy extended in granting the Convention the free use of the Assembly Room.

On motion the General Secretary was directed to print the proceedings in full and to send a copy to each member of the Society in the American Section.

The question of a Delegate from the American Section to the General Convention at Adyar, India, was then brought up, and Bro. S. Thomas, of California, said he might go to India in December, and on motion of Bro. William Q. Judge the following was passed :

*Resolved*, That if Bro. Sidney Thomas shall be going to India in time for the next General Convention, the Executive Committee shall appoint him as a Delegate from this Section and give him credentials as such.

Bro. William Q. Judge then gave notice that at the next Convention in 1891 he should present an Amendment to the Constitution to the

effect that each Convention be composed of Presidents and Delegates from Branches, and of seven members elected at the Convention to represent the members-at-large, such representatives to be preferably of that class.

There being no further business, it was moved to adjourn, which motion was unanimously carried, and the Chair thereupon declared the Convention adjourned *sine die* at 1.30 p. m., April 28th, 1890.

WILLIAM Q. JUDGE,

*General Secretary.*

TELEGRAM FROM H. P. BLAVATSKY.

The following telegram was received by the General Secretary just after adjournment :

LONDON, April 26, 1890.

*Judge, General Secretary :*

Greetings to Convention. Too sick to write personally.

H. P. BLAVATSKY.

## ADDRESSES AND PAPERS

*Read at the Convention April 27th and 28th, 1890.*

### MESSAGE COMMUNICATED ON BEHALF OF MADAME H. P. BLAVATSKY BY BERTRAM KEIGHTLEY.

I am directed by H. P. Blavatsky to read to you, as well as I can remember it, what she wished me to say to the Convention for her, as she has been too sick to write you her customary salutatory letter.

*Brother Theosophists and Co-workers;*

The new cycle which has opened for Theosophy is already beginning to bear fruit. The progress made by the movement during the last year is more marked than ever before, but, while encouraging us, it is also a reminder that the time of harvest is rapidly drawing nigh, soon to be followed by the winter with storms and tempests. Thus, though congratulating all of you, my earnest and active co-workers for our noble cause, and especially my dear colleague, Mr. W. Q. Judge, I must urge you to increase rather than relax your efforts.

Looking back over the past year, see how much has been accomplished by the power of union and unselfish devotion to work. During 1888-89 only six new Branches were formed in America; while in the past year fifteen additional Branches have been organized, while the numbers of the Society have increased even more rapidly in proportion. But even more important is the marked change of spirit among the members with regard to the Society and its work, of which signs are not wanting. The past twelve months have witnessed more activity in true Theosophical work, the endeavor to help others, than any preceding year in the history of the Society in the West. There are signs, visible though only gradually coming into sight, that its members are at last awaking from their apathy and setting to work in earnest to *practice* the first principle of true Theosophy—UNIVERSAL BROTHERHOOD. Gradually they are becoming alive to the duty of helping others, as they have been helped, by bringing a knowledge of the life-giving truths of Theosophy within the reach of all. The Tract Mailing Scheme is receiving increased support, more workers are volunteering assistance, and funds are forthcoming for carrying on the work with increased efficiency and ardor. The Pacific Coast Branches have set the example of undertaking this task as Branch work in a systematic and organized manner, and the elevation, the earnestness of the workers there deserve much praise. All gratitude is also due to the many faithful and earnest members in America who responded so nobly and generously to my appeal for aid to continue the publication of *Lucifer*. My heartiest

thanks are theirs personally, one and all, and the fruit of their efforts will be seen in the future career of the magazine.

In England the past year has witnessed a rapid growth and a great extension of the Society and its work. Our cause has gained two noble and devoted adherents, whose names have been prominent for long years past in connection with every effort to bring real aid to suffering humanity—Annie Besant and Herbert Burrows. In them our movement in the West has gained able exponents both with pen and voice. They fill to some extent the long and sorely-felt need of speakers who could place Theosophy in its true light before large audiences, and I, especially, am deeply indebted to Annie Besant for her invaluable assistance and coöperation in the conduct of *Lucifer*.

New Branches have been formed here in the past twelve months, large numbers of members have joined our ranks, while the growth of general interest in Theosophy is evidenced by the changed tone of the Press and the frequent letters and articles on the subject of Theosophy. So great is the increase of interest in London that we find ourselves obliged to build a large meeting hall, at the new Head Quarters to which we shall remove in August for the weekly meetings of the Blavatsky Lodge, as our old home is quite too small to accommodate the number of enquirers who attend the meetings.

Colonel Olcott's prolonged stay in England has been of great assistance to our work. His lectures throughout England and Ireland have been the cause of the formation of several new Branches, and his example and influence have done much good on all sides. To myself his presence has been a great pleasure and satisfaction, and the added strength when the "Two Founders" were once more side by side has made itself felt in every department of our work. It was with great regret that I saw him leave for India without paying his promised visit to America; but the Society in the East has most need of his presence, and the death of Mr. Powell rendered his direct return imperative. Though not personally acquainted with Mr. Powell, I cannot forbear paying a heartfelt tribute of gratitude to his memory for the splendid work he did for the Society, and for the nobility of his complete self-sacrifice to the service of Humanity. Colonel Olcott was accompanied on his return to India by two of our staff of workers here, Mr. Bowles Daly and Mr. E. D. Fawcett, whose presence at Adyar will, I trust, be of great value to my beloved colleague, our President Founder.

A large part of these results is due to the added strength, and, above all, the increased spirit of solidarity, which the organisation of the Esoteric Section has infused into the T. S. To the members of that Section I say: See and realise what great results can be achieved by

those who are really in earnest and unite unselfishly to work for humanity. Let this year's outcome show you in unmistakeable signs the weighty responsibility that rests upon you, not only towards the Society, but towards the whole of Humanity. Therefore do not for one moment relax in your efforts ; press closer, shoulder to shoulder, every day ; stand together as one man, come what may, fine weather or storm, and the victory of the cause to which you have pledged yourselves is certain. Striving thus in unison with your Higher Self, your efforts must and will be fruitful of good to the Society, to yourselves, to Humanity. Coming years will show a steady, healthy growth, a strong, united organization, a durable, reliable, and efficient instrument ready to the Masters' hands. Once united in real solidarity, in the true spirit of Universal Brotherhood, no power can overthrow you, no obstacle bar your progress, no barrier check the advance of Theosophy in the coming century.

But enough of the past. Let the encouragement we draw from a survey of the results accomplished in the year that has fled serve to spur us on to greater efforts and more strenuous exertions. Let it make all feel that there is a power behind the Society which will give us the strength we need, which will enable us to move the world, if we will but UNITE and work as one mind, one heart. The Masters require only that each shall do *his best*, and, above all, that each shall strive in reality to feel himself one with his fellow-workers. It is not a dull agreement on intellectual questions, or an impossible unanimity as to all details of work, that is needed ; but a true, hearty, earnest devotion to our cause which will lead each to help his brother to the utmost of his power to *work* for that cause, whether or not we agree as to the exact method of carrying on that work. The only man who is absolutely wrong in his method is the one who *does nothing* ; each can and should coöperate with all and all with each in a large-hearted spirit of comradeship to forward the work of bringing Theosophy home to every man and woman in the country.

Let us look forward, not backward. What of the coming year ? And first a word of warning. As the preparation for the new cycle proceeds, as the forerunners of the new sub-race make their appearance on the American continent, the latent psychic and occult powers in man are beginning to germinate and grow. Hence the rapid growth of such movements as Christian Science, Mind Cure, Metaphysical Healing, Spiritual Healing, and so forth. All these movements represent nothing but different phases of the exercise of these growing powers,—as yet not understood and therefore but too often ignorantly misused. Understand once for all that there is nothing "spiritual" or "divine" in *any* of these manifestations. The cures effected by them are due sim-

ply to the unconscious exercise of occult power on the *lower* planes of nature—usually of *prana* or life-currents. The conflicting theories of all these schools are based on misunderstood and mis-applied metaphysics, often on grotesquely absurd logical fallacies. But the one feature common to most of them, a feature which presents the most danger in the near future, is this. In nearly every case, the tenor of the teachings of these schools is such as to lead people to regard the healing process as being applied to the *mind* of the patient. Here lies the danger, for any such process—however cunningly disguised in words and hidden by false noses—is simply to psychologise the patient. In other words, whenever the healer interferes—consciously or unconsciously—with the free mental action of the person he treats, it is—Black Magic. Already these so-called sciences of “Healing” are being used to gain a livelihood. Soon some sharp person will find out that by the same process the minds of others can be influenced in many directions, and the selfish motive of personal gain and money getting having been once allowed to creep in, the one-time “healer” may be insensibly led on to use his power to acquire wealth or some other object of his desire.

This is one of the dangers of the new cycle, aggravated enormously by the pressure of competition and the struggle for existence. Happily new tendencies are also springing up, working to change the basis of men’s daily lives from selfishness to altruism. The Nationalist Movement is an application of Theosophy. But remember, all of you, that if Nationalism is an application of Theosophy, it is the latter which must ever stand first in your sight. Theosophy is indeed the life, the indwelling spirit which makes every true reform a vital reality, for Theosophy is Universal Brotherhood, the very foundation as well as the keystone of all movements toward the amelioration of our condition.

What I said last year remains true to-day, that is, that the Ethics of Theosophy are more important than any divulgement of psychic laws and facts. The latter relate wholly to the material and evanescent part of the septenary man, but the Ethics sink into and take hold of the real man—the reincarnating Ego. We are outwardly creatures of but a day; within we are eternal. Learn, then, well the doctrines of Karma and Reincarnation, and teach, practice, promulgate that system of life and thought which alone can save the coming races. Do not work merely for the Theosophical Society, but *through* it for Humanity.

May Theosophy grow more and more a living power in the lives of each one of our members, and may the coming year be yet more full of good work and healthy progress than the one just closing, is the wish of your humble co-worker and fellow-member.

## DR. J. D. BUCK'S PAPER.

WHAT HAS THEOSOPHY DONE FOR THE WORLD? AND  
WHAT HAS THE THEOSOPHICAL SOCIETY DONE FOR THEOSOPHY?

Practical theosophy has received considerable attention in recent theosophical literature. Considering life as a grand opportunity, the practical solution of its varied problems as related to individual life has often been dwelt upon, illustrated, and enforced in current theosophical literature. Different individuals of necessity are differently related to these great problems, on account of varying experience in life, and by reason of the difference in heredity and environment. Taking the principle of re-incarnation for granted, and regarding the present life as the embodied sequence of all former lives, theosophy alone discerns the underlying principle of the *one life* which subtends all variation, and which holds immutable in the presence of all experience and all phenomena.

Widely as individuals may seem to differ, there is also one root to our common humanity. The theories of science provide for the variation of species and genera, and for progress and improvement by natural selection and the like; but science fails entirely in accounting for the human type and for the preservation of the distinctly human qualities. Science begs the question so far as the human type is concerned. Admitting its existence as the power and potency latent in the constitution of things, it concerns itself only with its variations and forms of expression. This condition of things is due to the influence of the inductive philosophy, which concerns itself with the laws and manifestations of phenomena only. It is the *one life* postulated by theosophy that enables a broader philosophy to postulate also a *noumenon* and so to complete the circle of being. Induction and deduction as methods of procedure can thus go hand in hand, with the certainty of truth as the result.

In view of these considerations as applying to individual matters and methods, it may not be amiss to take a still broader view of theosophy as "the thing in itself," and in relation to the world at large. What, then, has theosophy done for the World?

I answer, first: that it has founded all of the world's great religions.

There is a large and growing class of persons in every community who are ready to claim that the world can get along very well without religion. These imagine that they see no need of religion in their own case, and they cannot see any necessity for it in any case.

The trouble with such persons lies in the fact that they first mistake superstition for religion; and second, they confound religion with

theology and ecclesiasticism. These are but the driftwood, the floating corpses, the dams and bayous that defile and obstruct the pure waters of life, and in spite of all these the stream flows on forever.

There are others, again, who are so bound to their own religious forms as to imagine that none others are necessary. Claiming a divine origin for their own religion, they regard all others as heathenish and degrading ; and these constitute the bigoted and superstitious zealots whose predatory exploits and missionary boards have sought in vain to “christianize heathendom.” They have rather heathenized Christendom, and often still further demoralized heathendom.\*

All great institutions originate just as do individuals. A germ is the starting point, and back of the germ is the fountain of all life ; the ebb and flow of that exhaustless sea of energy that qualifies and manifests in innumerable forms. The germ of the world’s great religions has usually been planted in a single human breast ; a divine seed with a human embodiment. We may, indeed, fail to recognize the divinity in the embodiment, the God in the Avatar, yet it is undeniably there, else no living energy could have been manifested. Even so may we fail to recognize the divinity in a sinful and degraded human being, while its patent of humanity is the sign of its original divinity.

It is often urged, even by persons both intelligent and liberal, that among all the great religions of the world there must be one, and one only, true religion. These forget that it is religion itself, and only, that is true ; while religions only approximate truth as rays of light approximate the great orb of day. Each religion is a ray from the central orb, yet is it none the less a herald of the light and truth to them that sit in darkness.

It is often urged against the divinity of any religion that, if it were really of divine origin, it would convert the world. It is a trait inherent in the ignorance and superstition of man to charge his own faults and foibles upon another. From the “first man” who complained to the Lord of “the woman Thou gavest me,” to the latest saint or sinner who charges his own transgressions upon Providence, inheritance, necessity, or the devil, man has been thus both blind and cowardly. The Christian man-made scheme begins with this declaration in the Garden of Eden, and ends with shifting original sin to the paternal shoulders of Adam and laying all subsequent transgressions on the shoulders of Jesus of Nazareth, while, as a recompense on the part of the sinner, he is only required to pity and applaud this Man of Sorrows, who is thus expected

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\* If evidence of this fact is demanded, the recent petition to the Queen of the starving tailors of London and the opium trade forced on the “Heathen Chinese” by Christian England will do to begin with.

to bear the Karma of the whole human race from the beginning of time to the crack of doom. No wonder that Jehovah repented that he made man at all!

Is it, then, an evidence against the divinity of any religion that it does not redeem the world? Was Christ less divine because the Jews and the proud Pharisees, the Cæsars and the Roman Legions, failed to recognize his divinity? Was Buddha less an Avatar because, as Saint Hilaire declares, Buddhism has never yet created a tolerable society, and because it failed in the land of its birth? Where, then, lies the failure? Would there be no such thing as truth simply because all men failed to recognize it? Does the sun cease to shine whenever man is stricken with blindness, or when he is born blind? What, indeed, hinders the redemption of man save his own blindness and folly?

Ever since history began, mankind has sought to improve the human race by killing and torturing the brightest and best of the race. Woe unto him who calls on man to repent, who announces that "the kingdom of heaven is at hand." It is the common reward of all such reformers even yet, that they are ridiculed, blackguarded, vilified, and ostracised. "Truth only asks a hearing." Alas for Truth! No sooner does she open her mouth than she is pelted with mud and defiled by filth. A hearing is the very last thing the rabble and the blind partisan intend to grant to Truth. No sooner does she open her mouth than words are put into it ready-made from the gutters, bred in the brothel. If she leaves her heavenly home clothed in spotless white, she returns bedecked as a clown in a circus, jeered at by the rabble, hooted by those who shout her praises when afar off.

Theosophy—divine wisdom—has indeed given religion to the world, and divine truth in greater or less measure has cradled all the world's great religions. The caricatures of these are, however, man-begotten, man-defiled; and these do honor to their maker by copying his vices, wearing his cap and bells, and so masquerading in the name of the Lord. These usurpers have indeed banished the rightful heir, and dethroned the Prince of Peace. Yet will he come again and be recognized by his own. Thousands to-day discern his coming, for they have seen his star in the East, and many a lone watcher by cool Siloams and through hot Siroccos is seeking for the babe in the manger to worship him. *Christos* has risen, crying "Peace on earth and good will to man."

Secondly: Theosophy has inspired the Prophets of old and the real seers and mystics of all the ages. Their name is legion. They were seekers after God, and searchers after divine Truth. They forgot self and remembered humanity, thus demonstrating the divinity within

them. These have indeed been the salt of the earth. They have been poor and despised, rejected by man but remembered of God. Their eyes have been opened, and as they have beheld Jerusalem the beautiful, and sought to bring it down to earth for the benefit of man, they have been met by hatred and led away to crucifixion. These would have made the waste places of earth to blossom as the rose, but man preferred the waste places for temples of mammon and for altars whereon to burn incense to self, and so this earthly Jerusalem stoned the prophets and killed the divine men of every age. Jerusalem the accursed is preferred to Jerusalem the beautiful, the blessed.

Truth has never been without a witness on earth, so that those who had her image and superscription in their hearts could not find her. Vandals have overrun the earth, despots have trodden on prostrate humanity, war, famine, and pestilence have stalked the earth till woe seemed to reign and rule; yet in silent caves and dungeon cells, on mountain tops or in crowded streets, has been heard the voice of Bath Kol, and he who recognized the voice was ever led to the banquet of the gods.

It is this divine wisdom, forever concealed from the selfish and time-serving but revealed in all ages to the spiritually-minded, that has led humanity through the dark ages forever onward and upward. Theosophy is the manifestation of the divinity in man. The masses clamor always for graven images. The creeds and rituals of all religions are ever graven images no less than stocks and stones and golden calves. It is so much easier to engrave an image or formulate a creed than it is to live the life. The only earthly image of deity is man himself. The divine oracle speaks always with a human voice, and divine beneficence reaches forth to the sick and despairing with a human hand. It is Theosophy that in every age has inspired the good and the true, and led the purest and best of mankind to sacrifice self for the good of humanity. Theosophy has done for the world all good and beneficent things, lifting the human out of the animal and leading it upward forever toward the divine. Intellectuality alone is powerless to elevate the human race. It is goodness rather than intellect, heart rather than mind, that raises man above the animal plane. This goodness is not that colorless, amiable imbecility that many imagine it to be. The martyrs, the reformers, the real leaders of the race, have been far from negative personalities. Negative goodness is but one remove from positive evil, just as negative christians are often positive atheists or down-right materialists. Real intellect is apt to be aggressive, but is as much akin to evil as to good. Not so with that genuine goodness here referred to. It is indeed a positive quality, strength and gentleness com-

bined ; but the strength of genuine goodness is rather enduring and resisting than aggressive. It does not so much seek to subdue others as to conquer self. It spends less force in warring against evil than in sustaining the good and the true. It leaves the faults and follies of other people very much alone, gathers all the good and recognizes all the beneficence in others' lives, and predicates greater good of others than others do of themselves, thus stimulating them to be and to do their best.

By thus making intellect subordinate to genuine goodness, intellect is seen at its best. It is thus that the higher Manas is brought to light and cultivated. The lower *manas* is fed by the sensuous life of man, and is dependent on the bodily sensations and also tributary to them. But the higher *manas* is fed by *Buddhi*, the "divine radiance," and is dependent on the higher senses, those of the real soul or ego-individuality. The physico-intellectual man wanders in the mazes of matter, gathers facts, institutes experiments, formulates theories. It is thus that intellect rings the changes on perception, and exhausts sensation, till the brain weakens by age or becomes deranged before any real knowledge has been attained. The higher mind of man anchored in real goodness seizes the essential principles, apprehends phenomena through underlying law, and grasps universals. The purely intellectual man wanders around the circumference of the circle. The intuitive mind rests at the centre which is posited but beyond dimension,—that is, unlimited.

Theosophy is thus the only gateway of real knowledge. The discoveries of physical science are as readily tributary to the degradation and destruction of man as to his elevation and preservation. Science has, indeed, multiplied the luxuries of life, and art has often increased artificiality, but it does not necessarily follow that man has been generally or often really benefitted by them. While the rich grow richer and the poor poorer, and while the great masses are in no wise benefitted by science and art, the real beneficence of both may justly be questioned. It all depends on how we look at human life. If this life is the beginning and the end, as it is so often practically assumed to be, then is selfishness true wisdom, greed the highest motive, and the highest use of intelligence and strength may be to trample down the weak and cheat and defraud the simple-minded. It is plainly *use* that determines beneficence, and it is real existence, not time alone, that measures the opportunities and the achievements of the soul.

It is thus that theosophy leads man to the apprehension of his own nature and essential existence. These are shown to be intrinsic, not extrinsic. The illumined intellect of the beneficent soul is independent

of time and circumstance. It finds enjoyment within, not without ; it is self-centered and self-anchored. The power that thus results is inconceivable to the majority of persons. The masses can never understand how one can voluntarily relinquish wealth, fame, and power ; and those who have done this are counted as imbeciles to be pitied or despised, or gods to be feared and worshiped. It is thus that the Avatars and Redeemers of the human race have ever been misunderstood and misinterpreted. Christos remains either a fetich or a myth to most persons, to be crucified as a malefactor in one age, and worshiped as a God in the next. Alas ! for poor blind human nature.

Theosophy thus illuminates every page of history ; reveals the true nature and destiny of man ; shows the one method by which man may realize his high mission and enter his divine birthright ; makes both science and art elevating and beneficent ; and converts an improved animal into a fallen god, through a *Universal Human Brotherhood*.

#### WHAT HAS THE THEOSOPHICAL SOCIETY DONE FOR THEOSOPHY ?

There are very few members of the T. S. who will not agree that this is a true though brief and incomplete statement of the beneficent work that Theosophy has done for the world.

Individuals will no doubt differ as to whether the present is the proper time to take account of stock in the T. S. One thing is very certain, and that is that noise and numerals, so far as the members and work of the society are concerned, are not the highest criterion. While there may be popular features in Theosophy, the body of its doctrines and the life that it enjoins are not likely to become in any sense popular. Theosophy does not appeal to the interests and passions of the crowd. It has little to do with the popular idea of "getting on in life," except to most unqualifiedly condemn that apotheosis of self by which such success is generally achieved. Theosophy teaches no man how to grow rich, how to gain power, how to secure fame, or how to avoid the just punishment for sin and crime. It formulates no creed, imposes no authority, but speaks only in the name of the simple truth, the criterion for which must be the intelligence and conscience of each individual soul. No Theosophist deserving the name will ever despise the weak, the poor, and the ignorant ; nor will he toady to the rich and powerful, or blindly worship even a Mahatma or a God, or their representatives or vicegerents.

He who has begun to apprehend essential truth will appreciate individuals according to the measure of truth and beneficence embodied in the lives, utterances, and work of those individuals. Fine speeches and unredeemed promises count for very little indeed. If genuine

Theosophists, or those who are earnestly striving to become such, are in no sense blind worshipers or ignorant sycophants, still less are they moral cowards and insincere braggarts. Little indeed have they apprehended the first lessons and the first steps in the Theosophic life, who imagine that misinterpretation, misrepresentation, or any amount of personal abuse is likely to disturb the equanimity of the Theosophic neophyte. The genuine Theosophist has an immeasurable advantage at this point. He knows in whom and in what he has trusted. As well might a blind man argue with one whose sight is perfect to prove that the sun no longer shines, as for the spiritually blind and morally perverse to try to unsettle the abiding faith of him who has seen the light and taken even a few steps on the true path. If intrinsic Theosophy is the broadest and highest truth, that is, divine wisdom, he who misconceives it and misrepresents its cultivators and adherents does but impeach his own intelligence and moral perception. He but caricatures himself, and this has often been done. Real character does not depend on what others say of us, or how we may be regarded by others. It depends solely on our own motives, thoughts, and deeds. People often forget, when traducing and blackguarding others, that they are giving objective form and visible expression to their own secret lives. In private life we avoid the man who is habitually passionate, profane, and abusive, and we find ample justification in the fact that he is ungentlemanly. If we return him measure for measure, evil for evil, we simply descend to his low plane and deserve to be classed with him. The man who is vulgar and abusive through ignorance and vicious habit deserves our sympathy and our charity. If it is painful to be housed with him for an hour, we can reflect on what he must endure by constant association with himself. It is, however, quite another thing for one to be vulgar and abusive "on principle," to claim that the service of truth and decency requires him to be both untruthful through blind passion and ignorant prejudice, and indecent and abusive. A certain end being assumed, every means, decent or indecent, right or wrong, is considered justifiable in attaining that end. The end justifies the means, the motive justifies the end, the man justifies the motive. What more could a Caligula or a Torquemada desire?

Now some one will enquire, "What has this to do with the work of the T. S.?" I answer, "A great deal"; for this is precisely the line of argument and the habitual treatment that has in some quarters been bestowed upon the leaders and promoters of the T. S. In estimating the work of the Society, which is purely philosophical and philanthropic, the measure and method of the opposition that has been excited must be considered. It has been the rarest thing for our arguments to be

met by passionless argument, logic by logic. The final test of any doctrine involves the principle of ethics, What are, or are likely to be, its results on the happiness and well-being of man? A thousand essayists have mildly ridiculed, or vulgarly made faces and called names, where one has answered by logical objections based on consistent ethical deductions. The leaders of the Society have from the very first had to run the gauntlet of personal abuse, scorn, contempt, derision, and black-guardism; these have been the staples in many quarters by which individuals have been met whose sin is the advocacy of the Universal Brotherhood of Man. Both language and motive have been manufactured and put into their mouths, and every private relation has been outraged, and every sorrow or misfortune has been dragged to the light and paraded as a crime.

In the report of a campaign it is usual and proper to recount the obstacles to be overcome. The intrenchments and methods of warfare of the enemy are always to be taken into account, in estimating the results of battle and measuring the defeat or victory.

Theosophy undertakes to show the transcendent superiority of altruism over orthodoxy. Altruism lies at the foundation of all the world's great religions. Orthodoxy represents the human accretions, the opinions born of human blindness and ignorance, and strengthened by greed for authority on the part of ecclesiastical establishment.

That Theosophy came in the fulness of time is shown by two circumstances. *First*: The advancement of free thought and the critical examination of all so-called history had shattered the religious traditions of the day, so that a soulless and godless materialism threatened to envelop the human race as with a mantle of blackness. The negative Christian was fast becoming a positive atheist and a sneering materialist. *Second*: Phenomenal Spiritualism, engrafted more or less upon the spirit philosophy of Swedenborg, and which had first held back the advancing tide of materialism, had itself become so corrupted and its real nature had from the first been so little understood, that diabolism and a reign of obsession and insanity threatened the human race. Between soulless materialism under many forms on the one hand, and obsession on the other, a minority of pure-minded and spiritually-enlightened persons drawn from all ranks and all societies only represented the hope of the human race. The note of warning is often sounded now in the more vigorous and enlightened journals of the Spiritualists, and obsession and insanity, debauchery and suicide, are acknowledged as traceable to indiscriminate "dealings with the dead." If blear-eyed, reeling "mediums" still ply their trade and gather shekels from the too-credulous watchers for any news from the summer

land, they are seldom longer able to gather promiscuous "circles for spiritual development". Intelligent spiritualists do not crave an introduction to the summer land from the libertine or the drunkard. Labels are now often scrutinized before they can pass muster. Mediumship is beginning to be regarded as a great responsibility, if not often the greatest misfortune. It can be a blessing only when closely guarded, wisely protected, and used as the holiest office vouchsafed to man or woman. Bereft of these safeguards, mediumship, obsession, insanity, and suicide may become synonymous terms. The mission of the T. S., so far as the world at large was concerned, therefore traversed these three grounds. It occupied the center of a triangle, of which the three angles were orthodoxy, materialism, and spiritualism. Each of these angles involved a great truth, yet were they incongruous and irreconcilable without a middle factor. Each of these angles was strongly entrenched, with a momentum of its own, with hundreds of periodicals and thousands of books advocating its interests and promulgating its doctrines, and each was squarely arrayed against the other.

A Society, therefore, that undertook to reconcile all three by a just recognition of the good in each, might very naturally expect the hostility of all. It is considered at least impertinent to suggest to physical science that there is yet a higher, more exact, and far-reaching science of which it as yet knows not even the alphabet. It is considered the very highest offense to physico-spiritualism to suggest that mediumship is both uncertain and dangerous, except in the rarest instances, and that a deeper philosophy and a more exact science than they yet possess give a different interpretation to these "dealings with the dead". And when to orthodox Christians it is pointed out that they have wandered far from their true beginnings and divine originals, and that religion, originally designed for the use and the sole benefit of man, has so changed its nature and abused its office that man now is supposed to exist only for the benefit of his religion;—I say, when these suggestions are made, no epithet seems too strong with which to assail the intruder. In one thing the three apices of the triangle at least agree, and that is in personal abuse of the center, in vilifying every prominent member of the T. S.

In these circumstances the work actually accomplished in diffusing and explaining the Theosophic doctrines is hardly precedented in the history of either political or religious reformations. We must remember that it is the diffusion of ideas, not the aggregation of individuals, that was aimed at. It was to help man to gain possession of himself, for the benefit of himself and his fellow man, not to get possession of him for the benefit of the society and its promoters, that the society was

formed. The number of branch societies formed has been large; the number of members to each branch has generally been small; yet is each a nucleus for teaching and for work. In India some of the highest native gentlemen and scholars have declared that the work begun by the founders of the T. S. has revolutionized the whole native population and roused to a newer energy and a strong enthusiasm the national genius that had been sleeping for ages. A new nation seems rising from the ashes of the oldest civilizations. Sanscrit schools have sprung up all over India, and many rare and hitherto unknown volumes have been gathered and translated into modern tongues. Correct interpretations of ancient thought, science, and philosophy are thus being given by native scholars to the modern world.

It is true that in England and France, but more especially in America, reviewers who found themselves incompetent to grasp the Theosophic doctrines have attempted to conceal their ignorance and spiritual blindness by ridicule and sarcasm. This, however, has been the exception. The average reporter and newspaper correspondent likes to be sure of his ground, and seldom commits himself to a position before he is well assured that he can maintain it. The average reporter, therefore, is careful or altogether avoids the subject. The modern press has called into service a small army of men and women who for versatility of talent and breadth of information have never been equaled in any age. Every great newspaper has at its command numbers of such ready writers, and it is from these that Theosophy has often received the warmest recognition and the highest tribute. These writers, of whom a score could be named, are large enough themselves to get outside and beyond personalities to principles. Many have avowed themselves Theosophists, while others have been content to give to their readers a just, broad, and comprehensive view of the doctrines. There are few indeed of the reading people of the United States who have not had opportunity to know something of the real aims and principles of the T. S.

Coming now to the practical work of the Society among individuals, it is indeed difficult to estimate results. In individual life the work is like that which the student in the university performs for his degree, except that the student is here his own tutor. Recitations and examinations he must conduct himself, and he is responsible only to himself for results.

The average personal life is very cramped and narrow. It is this fact that more than anything else sharpens grief and discourages the individual. It is a common experience in the heat of a great battle that a soldier is severely and often mortally wounded without knowing

it. Under the momentum of enthusiasm, fear, or courage, which absorbs his entire consciousness, he fights on, unconscious of danger and insensible of pain. It is the little troubles of life that increase the sum of human misery. Invalidism is often neither more nor less than a vicious habit of observing and magnifying the disagreeable bodily sensations. Many invalids, particularly hypochondriacs, thus build up and jealously guard a veritable body of disease that usurps the very throne of life. Theosophy breaks down these narrow barriers of self, and gives the student a view of life so broad and grand as to make the little ills and the personal griefs of human experience seem too insignificant to deserve notice. When to this broader view is added an enthusiasm as much higher and more intense than that of the common soldier as true moral courage inspired by altruism is above brute courage or the stimulus of fear, then the life of man becomes a self-centered power but little understood by the man of the world.

Mathematics is considered an "exact science", and the basis of mathematics is the axiom, that is, a self-evident proposition. This is the certainty of things that require no proof; not that they are incapable of being proved, but they are beyond the necessity of proof, because they are certified to by several of our senses at once. This is the faculty of intuition. What logic is to the process of rational thought, intuition is to our certitude of knowing. Intuition is to thought what harmony is to sound. "The greatest certainty to which the human intellect can attain is the certainty of intuition", says St. George Mivart. Many of the truths of Theosophy are of this character, that is, axiomatic to the intuitive perception. It is the most common experience among the members of the T. S., on first learning the leading ideas of the society, for them to declare, "That is what I have all along thought and believed." Hence it is often observed that the Theosophist is born, not made. Whether the theory of reincarnation be true or not, one thing is very certain, and that is, that somehow, somewhere, every earnest and intelligent Theosophist has reached that plane of intuitive perception where the grand truths promulgated by the Society and its founders appear to him self-evident. They have intuitions that both apprehend and appreciate the transcendent importance of these truths to the human race. This conviction, however, unfortunately does not always carry with it the enthusiasm necessary to make them earnest and self-forgetting workers for the spread of these truths and for the liberation and elevation of man. That most subtle form of selfishness, desire for personal progress, kills out all enthusiasm. Appreciating the value of that inexhaustible mine of knowledge which they have even partially beheld, and never doubting its real existence,

their impatience to behold more fully and to possess entirely has often made them dissatisfied with the slow methods by which alone such knowledge can be gained. The intuitive perceptions may be considerably opened and developed long before one has gotten rid of innate selfishness. These persons are a perpetual contradiction to themselves, for they are well aware that the Theosophic life and occult knowledge ever go hand in hand.

It is only where intuitive perception of truth and enthusiasm in the Theosophic life go hand in hand that the individual enters the real path of progress, and these can no more be obstructed or turned back than water can be made to run up-hill. No amount of reproach or ridicule can stay their course or interrupt their progress. Their intuitions lead them on with a certainty and an assurance like that which draws the armature to the magnet.

- Now what has the Theosophical Society done for these? I answer, that it has never once disappointed them or failed them. Evidence has accumulated at every step that, back of the movement apparently so insignificant in its beginning, is a fund of knowledge and of power such as nowhere else exists on this earth, and every other consideration sinks into utter insignificance in the presence of this earnest quest of the soul. The ignorant may doubt or deny, the pedantic may sneer, and the vulgar may abuse and ridicule, just as they have done in all ages, and the well-grounded theosophist will silently pity their blindness and folly; not with a superior air of self-conceit, but with genuine sorrow at the blindness of ignorance that scorns enlightenment.

Meantime the work of the Society progresses. Those who ignorantly oppose it, or who through self-interest abuse and vilify its leaders, never seem to know how or where to strike. Rage is always both blind and impotent; and disappointed greed or ambition takes pride in parading its own deformity. We have been taunted with the fact that our numbers are not legion; when an intelligent theosophist would be the last person in the world to expect that the masses would voluntarily relinquish the "main chance" in life, and rush to self-sacrifice for the benefit of others. The last two decades of the present century, like those of many preceding centuries, are the seed-time. The harvest is not yet, nor is the harvest to them that sow. If the present generation proves to be but stony ground, that is no fault of the seed; and it may stand in the new age, that is surely coming, as a shame and a reproach to the present age. In many an obscure corner, and sometimes even in high places, fruitful soil has been found and the seed has brought forth an hundred fold. When the next seed-time comes the stony places will have become fruitful, and truth will not be left without witnesses. They

are blind to all history who do not know from what small beginnings many great revolutions have sprung. The workers for Theosophy in the present Society may be obscure, and their names may be forgotten. What care they so that Truth be held in everlasting remembrance? Their reward is with them, even now. They hold no hostages for the future. The work and its reward are sufficient recompense from day to day. He who has relinquished self will never covet wealth, fame, or power. These are indeed insignificant in the presence of Truth. They are means to an end, to be used and not abused; yet are they the things of time, the daily incidents like poverty and pain that drop from the soul as it pursues its tireless journey along the illuminated pathway up the mount of being.

Theosophy has made possible to man religion without superstition, philosophy that transcends speculation, science beyond hypothesis, life without *ennui* or despair, and the highest good of the individual without degrading either God or Humanity. If there are few who desire the beneficence and enlightenment of theosophy, so much the worse for the great majority. The cup is placed to their lips, and they can drink or turn away as seemeth to them best.

To the problems that are now rapidly coming to the surface regarding the nature and possibilities of man and the finer forces of nature, with the rapid increase of insanity and obsession, theosophy offers not only a complete solution but a sure remedy. Presently mankind will grow weary of fruitless speculation and of blind and hopeless floundering in the dark, and turn to any source that offers solution and a remedy. Sobriety will succeed despair, and *then* man will listen with his whole heart and see with the eyes of his very soul. Then comes the harvest, and the gleaners will be many. For these sorrowful days Theosophy patiently waits. Both seed-time and harvest are *now*, for those who have ears to hear. None are ever rebuffed or turned away. Superstition may count her beads, philosophy contrive another speculation, science invent a new hypothesis; spiritualism may investigate phenomena or strive to lift the veil of the "summer-land"; while all around us want and woe strive with insanity, disease, and obsession for the possession of our poor blind and deluded humanity. It is not by the mumbling of prayers that man is redeemed from sin. It is not by mere guessing that man arrives at any large measure of exact truth. It is not by striving to pry into the future that man learns his nature and destiny. It is solely by comprehending his own nature, here and now, by liberating the god within him from the slavish bonds of sense, and by putting all debasing things under his feet, that man arrives at true knowledge and real life.

In the upward journey of the soul this true wisdom has ever been revealed whenever man has climbed high enough out of the slough of sense and up the mountain of light. There have been true seers in every age, and these have seen to it that knowledge so sorely won should not be lost. They who have found with heavy hearts and bleeding feet the springs of life and the source of knowledge have been anxious that other toilers should be spared as far as possible all unnecessary pain, all possible despair. These unsung heroes, these pilots of the human race, have seldom shouted to the multitude, knowing well that the multitude were both deaf and blind. Yet to ready and willing ears have they imparted their divine message. Whosoever hath ears to hear, let him hear. "Man only understands that of which he has already the beginnings in himself." To these the advance guard of the human race have addressed themselves in all ages, without money and without price. The earnest Theosophist no more doubts the existence of these sages than he doubts his own life. He finds their footprints in every age and clime, and his quickened intuition recognizes their language and understands their message. They lead him silently but surely as the great orb of day draws upward to serener heights the vapors of the valley. The student grasps by intuition, verifies by experience, and climbs with a never-failing enthusiasm. He learns with humility, uses with intelligence and loyal discretion, and bestows with discriminating consideration for the good of his fellow-men and the honor of Truth and Righteousness. A life thus anchored is as far above the scorn and ridicule of men, as the snowy peaks of the Himalayas are above the wastes of the Gobi desert.

The Theosophical Society has thus brought the certitude of knowledge equal to man's greatest need and highest aspiration within reach of every hungry soul, on the one condition of Loyalty to Truth and the Brotherhood of Man. It is without money, as it is beyond price. Its ostensible leaders are paupers, so far as the wealth of the world goes; and at least one of them is a confirmed invalid. They will die as they have lived, giving all that they have and are to the cause of truth. Little care they what the world may think or say of them, or how soon it may forget them, so long as the truth for which they gave their all has free course, and the Masters whom they serve have never been disappointed in them. I count it the highest earthly honor to be permitted to call this woman *Sister*, and this man *Brother*, being assured that this Brotherhood extends to the meanest and most degraded human form that walks the earth, on the one hand, and to the noblest Humanity that man can conceive, on the other.

## DR. ANDERSON'S PAPER.

## MATERIALISM, AGNOSTICISM, AND THEOSOPHY.

The thought of to-day as to the origin, nature, and destiny of man may be broadly divided into two great classes,—Spiritualism and Materialism. The former, having its highest representative in Theosophy, runs through the great Eastern religions, by way of Judaism into Western Christianity, to apparently find its zero point in the chaos of modern spiritism, or mediumistic communication with the dead. The latter has its highest expression in the honest Agnostic, and passes by easy gradations into the crass Materialist, who knows no higher god than his own stomach, and no grander destiny than to eat, drink, and die.

If we now enquire into the points at issue between these divisions, taking their classical exponents as representative, we find that the creed of Materialism may be defined as briefly this: The universe is purely material. The infinite variations of matter of which our senses take cognizance are the result of force, which is itself simply an unintelligent, unconscious property of matter, and exists co-eternally with it. Beyond matter there is nothing. Sensation, instinct, emotion, intellectuation, together with all the myriad manifestations of consciousness, are the result of the blind combinations of matter, under the impelling influence of force. In other words, the mind of man, the thinking and reasoning principle within him, represents only the sum of the molecular and chemical changes taking place within his body at any stated time, and is dissipated upon the death of the latter as completely as though it had never existed. To Materialism there is no god ; there is no soul ; spirit is an unthinkable absurdity.

The "Agnostics," to choose a term which they themselves have chosen to define their position, may be regarded as scientific materialists. They admit an intelligent cause behind the phenomena of nature, but insist that this cause is and must ever remain unknowable. With peculiar inconsistency, however, they posit this unknowable as material, invalidating thus their first and chief premise. Therefore they would limit the area of human investigation entirely to the physical, and are as rigid in their exclusion of thought or spirit as factors as are their materialistic congeners.

So positive a creed, such iconoclastic tenets, ought to be able to present an impregnable front to all assaults, from whatever quarter. The facts on the physical plane and the deductions on the intellectual

should each corroborate and be a final proof of the correctness of the other. If, as materialists claim, matter is the all of the universe, then material laws ought to definitely and accurately explain all phenomena. Acknowledging nothing supersensuous in these phenomena, they bar their right to take refuge in an unknown or even in an unknowable. Further; if force, together with the motion resulting from its ceaseless action, is an unintelligent, blind property of matter, choice in the direction in which it exerts itself can not be predicated of it. And having once generated motion in any direction, its persistence in this direction ought, in accordance with both Newton's First Law of Motion and Helmholtz' Vortex Theory of Atoms, to be infinite and incapable of arrest or change, and therefore of producing variable results. And if, as Agnosticism views it, this intelligence within matter is of a material nature, then it ought by all the laws of analogy to find its very highest expression in the grossest and most dense forms of matter, whereas just the reverse of this obtains.

Let us now be sure that we have correctly stated the scientific formulas concerning human existence.

Owen<sup>1</sup> "holds the term 'life' to be a sound expressing the sum of living phenomena, and maintains these phenomena to be modes of force into which other forms of force have passed from potential to active states, and, reciprocally, through the agency of these sums or combinations of force, impressing the mind with the ideas signified by the term 'monad', 'moss', 'plant', or 'animal'."

This may be classed as a purely materialistic view.

As an example of Agnosticism, Huxley<sup>2</sup> declares: "For, after all, what do we know of matter, except as a name for the unknown and hypothetical causes of states of our own consciousness? And what do we know of spirit.....except that it is also a name for an unknown and hypothetical cause or condition of states of consciousness? In other words, matter and spirit are but names for the *imaginary* substrata of groups of natural phenomena." Note well, in passing, that although Huxley elsewhere admits the necessity for an intelligent cause for phenomena, the implication here that all substrata below matter are "imaginary" necessarily also implies that this intelligent cause is material.

Approaching the subject from another standpoint, Liebig<sup>3</sup> writes :

"Physiology has sufficiently decisive grounds for the opinion that every motion, every manifestation of force, is the result of the transformation of the structure or of its substance ; that every conception,

<sup>1</sup> *Anatomy of Vertebrates.*

<sup>2</sup> *On the Physical Basis of Life.*

<sup>3</sup> *Animal Chemistry.*

every mental affection, is followed by changes in the chemical nature of the secreted fluids ; that every thought, every sensation, is accompanied by a change in the composition of the brain substance. As in the closed galvanic cell, in consequence of certain changes, an inorganic body, a metal, undergoes when placed in contact with an acid, a certain something becomes cognizable by our senses which we call a current of electricity, so in the animal body, in consequence of the changes and transformations undergone by matter previously constituting a part of the organism, certain phenomena of motion and activity are perceived, and these we call life."

Thus we might go on quoting scientist after scientist, and yet at the end find we had only arrived at the point whence we started. "There is no spirit ; there is no life after death," chants the materialist. "Or if there be, they are a part of the Great Unknowable, and do not concern us," responds the Agnostic. Now, herein lies one of the great and radical distinctions between Theosophy and Agnosticism. That there is and must ever remain for man a great unknowable, Theosophy freely admits. But it denies in the most positive terms that this unknowable includes man's origin, his relation to matter, or his future existence. In other words, Theosophy maintains that science has included in its unknowable a very great deal which for it is simply the unknown. Agnosticism advances the limits of the unknowable to the hither margin of both birth and death. Theosophy pushes them back until a veritable eternity dawns upon man's conscious horizon.

This is the real point at issue—the limits of the unknowable. When Theosophy teaches that spirit and matter are the opposite poles of the unknowable ONE, it stands in its attitude towards this unknowable on common grounds with Agnosticism. Yet how vast a difference in the relative positions. Between the unknowable of Theosophy and that of Agnosticism there is an eternity of conscious evolutionary progress for man, at the vanishing point of which, as viewed from our present standpoint, he has already become a god, with inexhaustible potentialities still before him.

It may be claimed that this is the result of metaphysical reasoning only. But if this were all the foundation upon which it rests—which is very far from being the case—it *is* logical and reasonable, and where shall we turn for higher proofs than are afforded by logic and reason? Certainly not to the conjectures, disagreements, and warring hypotheses of that modern Babel, science. It is high time that Agnostics recognised that the most unreliable proofs at man's command are those he obtains by means of his admittedly—imperfect physical senses. Of what avail are the eye and the ear, or the microscope and spectroscope,

unless that they reveal is illumined by the light of reason? Then is reason to be hedged around by the limitations of its physical tools? On the contrary, the very highest and most convincing proof of the reality of a thing ought to be that it is reasonable and logical, rather than the ability to demonstrate it on the dissecting table. Therefore in entering the domain of mind through the portals opened by mind itself, Theosophy takes immeasurably higher ground than Agnosticism, which seeks to do the same thing through the avenues of matter, and for this very reason never has succeeded nor ever can succeed. Granted that thought is accompanied by molecular change, does that prove that that which effects the change and the matter changed are identical? As well hold the vase to be one with the potter who moulds it, or the musician with the melody he produces through the laws of musical vibration. Bear in mind that consciousness can only relate itself to the purely physical in physical terms. The brain cells must be set in motion and therefore subjected to physical laws when thought is manifested on the physical plane, just as the keys of the piano move to the touch of the player's fingers according to the principles of mechanics. On this point a well-known scientist<sup>1</sup> writes: "Whatever we define thought to be, this fact appears to be certain, that it is capable of external manifestation by conversion into the actual energy of motion, and only by this conversion." But when, after proving by the well-known experiments of Melloni that the slightest expression of thought is accompanied by a measurable increase of the heat of the brain, he deduces from this that thought is a property of matter, and subject to material laws, he is travelling far beyond the justifiable limits of his premise. These very experiments show that the lower or more material the thought, the greater the heat production. Thus emotion yielded far more units than intellectuation. And as the thought retreated inward the heat became less, until in a purely subjective state the instruments failed to register, which is exactly in accord with Theosophic theories.

Let us take up one or more theories—say world-building—and compare the scientific and Theosophic methods of explanation. The former conceives the universe as built up by the action of unintelligent force acting upon matter. The latter that it is "the unfolding of a Divine life, functioning in every form of living and non-living being." Passing by these primary conceptions, however, and beginning with the nebulae, science describes the process of world building as consisting primarily of the revolution of this mist-like form of matter around some central point or sun. Gradually in the outer edge of this revolving disk the centrifugal overbalances the centripetal force, and a planet sepa-

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<sup>1</sup> Barker—"On the Correlation of Vital and Physical Forces."

rates. This process is repeated, until after successive planetary formations, the central sun is reached, and a system such as ours is the result. However plausible this theory, it skips a number of hard places, of which a truth-seeking philosophy, science, and religion, such as Theosophy claims to be, is bound to take notice. In the first place, what law,—to use a term to which scientists are fond of appealing—places the central sun in its position and gives the original impetus to the nebular revolution? Science is dumb. Theosophy answers, There is no central sun; there is a *laya* center, produced by intelligent will; a point where there is absolutely no gravitation, and hence one towards which all the nebular mass necessarily gravitates—gravitation being only the expression of the cosmic will acting upon matter. Its original revolution, also, is a direct expression of intelligent consciousness manifesting through force. Science has no possible explanation for this primary motion. But given this *laya* center and original revolution, then the reasoning of science holds good. Naturally a larger portion of the mass would concentrate where the revolution was the slowest, or at the center. And as pressure is the most powerful agent in the production of heat with which we are acquainted, the heat of the sun and of the interior of the earth would be accounted for. As peripheral portions would be thrown off, within each would of necessity develop a secondary *laya* center, which would determine the orbit and weight of the newly-born world. The peripheral motion around the new center would create moons, and account for the diurnal revolution of the planets—a motion for which science has offered no rational explanation. Bear constantly in mind that in claiming that world-building, equally with man-building, is done by and through definite, unvarying law, Theosophy contemplates all law as only the reflection of the will of the Absolute. Eliminate the personal idea, and world-building falls under that expression of the universal consciousness known as cosmic will. Atoms gravitate towards a common center because that portion of consciousness inherent in each one compels it to do so; and in every association of matter for whatever purpose there is seen force directed by conscious intelligence. Not human intelligence, but one which accomplishes its purpose more effectually than ours, for it is nearer the great Source than are we, who may justly be said to be near the periphery. Our motion is more active in consequence, and we are thrown off into little planetary resemblances, or satellites of the great central intelligence, and for this reason have both in time and space a limited cyclic existence of our own as individuals. So great a harmony is there between the universe, or Macrocosm, and man, the Microcosm.

Again, Agnosticism claims that the universe exists by virtue of uni-

versal law. Agreed, if law means consciously-directed will. For Theosophy teaches that just as a man's physical body responds to and is governed by his will directed by his consciousness, so is the universe governed, controlled, and directed by an intelligent consciousness, residing within the matter out of which it is fashioned. Man wills, and physical body moves where his directing consciousness desires to place him. The cosmos wills, and worlds wing their way through space in obedience to conscious, intelligent design. Therefore, the so-called cosmic or universal laws are but expressions of the cosmic or universal will.

Of these laws which Materialism vaguely conceives as self-originating and self-sustaining, the one completely without exception is said to be gravitation. Laing<sup>1</sup> declares in the most positive terms, "But this we do know, that, be matter and space what they may, they are subject to this one universal, all-pervading law; and attract, have attracted, and will always attract directly as the mass of the attracting matter, and inversely as the square of the distance in space at which the attraction acts." Here is a scientific law stated in the most absolute terms. Let us see. From a well-known scientific text book<sup>2</sup> we quote: "This fluid is called the Ether. It fills alike the spaces among the atoms and molecules of bodies, and among the planets and stars of the universe. *It is without weight*, and portions of its mass move about in it without the slightest friction." Here is a dilemma. Ether is not material, or it violates the supposed universal law of gravitation. Materialism is welcome to either horn; Theosophy declines both, and posits gravitation as a secondary emanation from the universal will, and as only beginning to act after the process of world-building is well under way. If it be universal, as is claimed, why do not existing nebulae gravitate off to the nearest sums, which so immensely outweigh them?

In connection with this very point, some three years ago, Madame Blavatsky, that *bête noire* of both religion and science, declared that if scientists could perfect instruments sufficiently powerful to penetrate these nebulae, they would perceive the falsity of this assumption of the universal action of gravitation. It passed without notice, as so much that this wonderful woman says always does. But quite recently a California scientist has most unexpectedly confirmed this seemingly idle statement. One of the first results of the inspection of the heavens through the great Lick telescope was the cautious announcement by Prof. Holden that the arrangement of matter in many of the nebulae would seem to point directly to the conclusion that some other force than gravitation was the active agent.

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<sup>1</sup> *Modern Science and Modern Thought*.

<sup>2</sup> Gillett and Rolfe.

But having shown the insufficiency of the scientific or any other theory to account for the behavior of matter in the formation of the solar system, unless it accepts an intelligent consciousness controlling force, let us now descend from this brief survey of the Macrocosm to the Microcosm, or man.

Agnostics see in mind the highest expression of consciousness, and, as we have said, claim that this is only the result of the physical processes going on within the body. The degree of mind they also claim is due to and proceeds step by step with the evolution of the body. At what point, then, does spirit or soul make its appearance? Further, that as man's mind seems to differ from that of an animal only in degree, what right have we to assume for him a soul any more than for the animal? And if either or both have souls, wherein lies the proof that these persist after death?

Taking up these objections in the order of their statement, Theosophy answers, There is no point at which the soul is added; it is potential in all matter; that the very thoughts expressed in this paper were potentially present in the original fire-mist, out of which our sun and its planetary system were formed. Spirit can not be added; it exists co-eternal with matter; it is the upper and superior pole of THAT which is both spirit and matter. Matter is the crystallised expression of spirit, and is eternally controlled by spirit, or Consciousness, acting through Eternal motion, or force. Consciousness is not evolving up by means of or through matter. Each apparent separation is simply that portion of the universal which is manifesting on the mineral, vegetable, animal, or human plane. It is spirit, by which term we include Universal Consciousness and Absolute Ideation, which, directing force and shaping matter so as to reflect Absolute Ideation, causes all this wonderful evolution of form. Material form is but the outward expression in terms of matter of the inner intelligence. This intelligence in the star dust is expressed in the magnetic formation of *laya* centers, and in man, in causing and controlling thought. So in the mineral and vegetable kingdoms, the so-called properties of matter are expressions of consciousness upon these planes of being. What reasonable man can observe the wonderful combinations of design and color which, in some flowers at least, have no other *raison d'être* than as expressions of beauty, and not perceive a designing consciousness concerned in the admirable result? Only that we have been taught by theological absurdities to look for the designer without instead of within, for an extra-cosmic instead of an intra-cosmic intelligence, can account for our blindness. The soul of man, therefore, has no beginning, but is that individualised ray of the universal consciousness at present manifesting on the human, or plane of individuality.

Then, as to the difference between the human and animal souls. This necessarily involves also the question of the persistence of the soul after the death of the body. We have shown force to be eternal motion, guided by conscious intelligence. Its one unvarying attribute is persistence. Like matter, it cannot be destroyed. It may pass through innumerable correlations, but in the end it reappears without one iota of loss. Then how can that correlation of force which enables consciousness to manifest as the human ego ever be dissipated or lost? It can not; it is an unthinkable proposition; it violates the basic law of persistence. But force has other attributes besides persistence. In the form of heat, for instance, it has the wonderful power of becoming latent, or disappearing from the plane of our perception. A certain amount of heat converts ice into water, but in the process nearly 80% of this heat assumes the latent condition. Herein, we hold, lies the key to that form of force which enables consciousness to express as animal intelligence or soul. At the death of the animal its intelligence becomes latent animal force, remaining within the limits of the plane, just as heat remains latent in matter. Given an animal conception, and the latent intelligence reappears, having by the law of conservation lost nothing either in quantity or quality.

But man is so much higher that his consciousness rises above the plane of latency, and persists as an individual ego. There really seems to be something in human consciousness which causes it at each successive stage of its becoming to conceive that its own limit has been reached; that farther progress is impossible. We can imagine a meeting of scientific caterpillars, for instance, gravely discussing the possibilities of a butterfly stage of existence, and concluding that such a state was from the caterpillar standpoint unscientific and not warranted by caterpillar logic; and, further, that certain caterpillars who hold the butterfly theory are the victims of delusion or superstition, and that, to be lenient with them, their mental machinery jumps a cog occasionally.

But man's widening perception ought to carry him above and beyond this paralysing point. He has reached a state where his soul force is on the border land of other and grander correlations; where objective life begins to disappear, and where subjective conditions alternate with it as intermediate links between physical life and that grander spiritual existence towards which he is tending. This subjective life which we enter upon briefly during dreams and wholly at death, necessitates and assures the persistence of the individual consciousness. The cosmic macrocosm has thrown off its peripheral microcosm; henceforth he proceeds along his individual orbit until this centrifugal

impetus is exhausted, and he returns to the source from whence he proceeded.

Perhaps it might be well to explain that Theosophy contemplates no eternal life for man as such. It teaches that all things proceed in cycles, and that the physical manifestation of this universe will be followed, after an immense period of time, by its dissolution. The will which compelled it into manifestation shall then be withdrawn, and an equal period of rest—to use a very inadequate term to express this which is known as the Great Pralaya—will follow, and this again to be succeeded by another projection, and so on, eternally. At the beginning of a new Manvantara the monad which manifested as man during the old may reappear and take on newer and grander conditions of existence, but it will never again be as man. In infinite duration there is room for infinite manifestation.

In this persistence of the monad there is no promise that the personality will persist after death. On the contrary, our bodies are but the vestments temporarily inhabited by our conscious egos. They are cast aside at death, and the soul enters upon a subjective life, of which we have a hint in trance, dream, and hypnotic states, until it has by a process which we might term involution, assimilated the experiences of its last physical life, after which under the superior law of karmic attraction it re-enters another body to continue its evolutionary march. Theosophy further teaches that, having attained to self consciousness and consequent free will, or freedom of choice, man may so force and hasten by his will the slower evolutionary processes of his being as to enable him to anticipate these, and to connect his present consciousness with that of higher states, and so, avoiding any subjective or other lapses, maintain a continuous spiritual existence.

Bear in mind, too, that this very continuous evolution of the human consciousness necessitates the ultimate reaching a point where it will be done with gross matter as a vehicle. Shall it then on this account cease its onward march? Not so; it must ever widen its sphere; and it is even now preparing to manifest in a new correlation. It is all the time becoming more and more independent of its physical envelope for its highest expression. As Plato declared long ago, "It reasons most effectually when none of the physical senses harass it." It has evolved powers which will carry it safely through the psychic realm it must next pass, into the glorious reality of spiritual perception.

Trance, clairvoyance, the numberless instances where the soul has left the body, travelled immense distances, and returned with accurate physical information, all point to the direction human consciousness is preparing to take. Already do sleep and dreams indicate the way in which the

chasm is bridged over by psychic states. Nor must we be too sweeping in our condemnation of the Materialist for his failure to accept the promise, in these seemingly supernatural phenomena, of the glorious future which awaits humanity. To the blind, light is not conceivable ; to those who lag in the development of their psychic faculties, such phenomena appear as superstition or wilful deception. Yet so close to the truth will a scientist reason, so near to the open door will he approach, that one can hardly credit that, like a sleep-walker, he takes no notice of that which is passing before his widely open eyes, but is almost forced to seek the reason in the old proverb, "None are so blind as those who do not wish to see." Still there is hope for man. Materialism, with its gloomy certainty of the extinction of all life, all intelligence in the grave ; Agnosticism, with its hopeless unknowable, may wreck the personalities for a few incarnations ; but the real ego sits above, an unconcerned and undismayed spectator.

Nor is it claimed that because of any development of the psychic faculties, there is any intellectual superiority. On the contrary, psychics are very apt to be of ill-balanced natures. Like physical vision, the psychic faculty conveys no information until weighed and tested by reason. Psychics are apt too think that because their phenomena are obtained by unusual methods they are therefore infallible. Not so ; reason is the supreme arbiter. Nor ought anyone to accept as true any phenomenon which does not appeal to his reason as at least possible. By so doing he would commit a sin against his own intelligence, the effect of which could not but be bad. Still, let us be not too hasty in condemnation. If we could fancy a time in human evolution when the physical eye was faintly beginning to function in a few individuals, we at once perceive how improbable the reports of the wonders, imperfectly seen and perhaps erroneously interpreted, would seem to those for whom touch was as yet the only means of contacting the external world. Yet the latter, not having their reasoning faculties disturbed by the ingress of new and strange phenomena, might well be in a position to better analyse and assign to the new facts their relative importance.

Having thus shown, as we hope and believe, that spirit, or intelligent consciousness, controls all matter, and that that portion which constitutes the human consciousness must by all the laws of reason, logic, or evidence persist after death ; having made the very witnesses of our opponents, the materialistic laws of the conservation of force and the correlation of energy, bear testimony in our favor, let us conclude with a few remarks as to what Theosophy really is, and what it teaches.

It is not an outgrowth of Buddhism, although many Buddhists are in its ranks and see in its teachings the reflection of Buddha's wisdom.

It is not Christianity, though many Christians accept it, finding in it their realization of the perfect Christ. Nor is it Spiritism, so-called, although many spiritists find in it the confirmation of much that they believe. It is not Materialism, although numbers of mystic materialists in India are among its adherents. It is the Wisdom Religion, hints of which, like a golden thread, run through Buddhism, Brahmanism, Zoroastrianism, Judaism, Paganism, and are even found in the most sacred tenets of modern scientific Agnosticism. That which has for its motto, "There is no religion higher than Truth," can well afford to and does seek its principles wherever truth is to be found.

So much for its origin. It teaches absolute and practical universal brotherhood, based upon the scientific fact of the absolute equality of the ego.

It teaches Reincarnation, or the repeated rebirth of the ego in physical bodies ; thus doing away with the confusion, injustice, and unreasonableness of the single birth theory.

It teaches Karma, or the conservation of force on the plane of ethics ; thus abolishing the autocratic interference of any personal god, and making each one the arbiter of his own destiny.

It teaches a belief in a rational future existence, burdened by no dogmas of impossible and childish "heavens" and "hells."

It teaches infinite states of consciousness, of which that of the rock, equally with that of man, are only different degrees in the expression of the same Universal Consciousness.

These and many other tenets are embraced in its philosophy. No one can realize more keenly than the writer how imperfect is this brief sketch ; how unfair to the magnificent philosophy, science, and religion it attempts to shadow forth.. As a traveller is compelled in order to reach his destination to pass with scarce a glance beautiful landscapes, inviting arbors, or murmuring waterfalls, so we have had at almost every sentence to omit explanation, collateral as well as direct proof of our statements, and digressions really necessary to even a partial elucidation of our subject.

Let no one from this paper fall into the error of supposing that consciousness evolves along a beaten path from element to god. There are infinite paths and by-paths, no two of which are precisely the same; yet all leading eventually back to the Great First cause, from whom we have come, and to whom we shall all return. And meanwhile, as none have perfect knowledge ; as there is absolutely nothing within or without us which reasoned to its ultimate terms is not a profound mystery ; as we are completely encompassed by doubts, fears, and uncertainties, let us not waste our puuy strength in combating each others' concep-

tions of truth ; but rather, in the true spirit of brotherhood, extend helping hands ; realising that in union there is strength, and devoutly giving thanks for any light, however dim, which is thrown by either science, religion, philosophy, or THEOSOPHY across the unknown seas over which our ships are sailing.

JEROME A. ANDERSON.

### MRS. PHELON'S PAPER.

### THE NARROW PATH.

“The road  
Is narrow as a knife-edge ! hard to tread !  
But whoso once perceiveth HIM that Is—  
Without a name, Unseen, Impalpable,  
Bodiless, Undiminished, Unenlarged,  
To senses Undeclared, without an end,  
Without beginning. Timeless, Higher than height,  
Deeper than depth ! Lo ! such an one is saved !  
Death hath not power upon him !”

Thus saith a wise one of old. How true are the words, all may realize who care to enter upon the search.

Before the natural eye, expands constantly, in all its glory and beauty, such part of the Universe as it can contemplate. System upon system of worlds arrange themselves, following the impelling line of creative thought, in the starry vault of heaven. Each of these, in their beginning, their growth, and perfection, is manifested in the sequence of the potency which conceived them. The sun makes brilliant the day, and the moon burnishes with its silver light the dome of night. Man's sight unaided, or assisted by the instruments of his own creation, reaches out into space and proves to himself, through his personal sense, that even the manifestation of the Universe stretches far beyond his own necessities or comprehension.

By inference, he concludes that other races and vitalized forms of energy must exist under such conditions as to defy his efforts or desires to make their acquaintance. If he goes up with his telescope, or down with his microscope, myriads upon myriads of the hitherto unseen unfold themselves to his gaze, in all the points of space. Having satisfied himself of the existence of these innumerable forms of intelligent expression, he remembers his birthright and seeks to make himself master of their habits, conditions, and relations. Full of enthusiasm, fired by the flush of youth, and steadied by his strength of purpose, he begins his self-imposed task.

Relying upon the evidence of his physical senses and the aid of the inventions of modern science, he commences with the external or visible in his immediate environment, and endeavors to master causes by studying effects; or proceeds, by investigation of that which is below, in an effort to gain knowledge of that which is above, where lies the occult and unseen.

Forgetting that he himself is a microcosm, containing within himself all the elements that enter into manifestation on any plane, he delves and works, works and delves. He gains much, to be sure, yet is always conscious of something just over the border-land of personal sense that constantly eludes his grasp. The years come and go; the silver threads illuminate his hair; his form grows bent and tottering; the impalpable is still unrevealed. Suddenly the fact some day stares him in the face, that the progress made in his attainment of knowledge and dominance is very limited, in comparison to the boundless unacquired before him, still unReached, still uncomprehended.

If this is true of that which he can approach or bring to himself, then how much more must it be true of that great store-house, the earth, in all its protean shapes and its millions upon millions of permutations. If to the hopelessness of this task are added all the outlying realms of space and their manifestation, the most exalted finite can but yield to the vastness of the Infinite.

If the tablets of man's memory were large enough or strong enough, he might make within himself a record of his immediate observations. If this memory could be transferred by will to his successor and heir, it might be possible in the course of many centuries to place all knowledge within the mind of *one* human being. But it was not so arranged, neither was it so intended, for man thus to become a record of the Infinite and Divine.

The contents of space are but the variations and combinations of Creative Thought in either visible or invisible manifestation, and a reflection or mingling of original projection with the shadows of the same. This is complicated still further with a shadowing similitude of the first medley.

A little plaything is all that is left to us of an instrument used by the wise ones of old to illustrate this principle. It is known to us as the Kaleidoscope. The simplicity of its arrangement and of the material used represents fully and conclusively the directness of the Divine law of reflection. The three mirrors stand for Spirit, Soul, and Mind; a darkened glass, the physical plane or union of the four. A glass veil separating the observer from the thing to be observed, typifies the illusion of personal sense. An opaque case enfolding all, denotes the

relation of the physical organism. Within the outer protection, a shining grain of sand, a few bits of vari-colored glass, a translucent pebble or two, and we have on view a microcosmic representation of the seemingly existent in space.

There is no repetition of pictures ; all express a distinct and positive individuality. That which, of itself, had no particular form or comeliness, because of the reflections and re-reflections, arranges itself into the most beautiful, regular, and perfect forms. Palaces and temples, gorgeous in color, magnificent in outline ; long reaches of coast, rocks, mountains, and valleys ; bewildering patterns of purple and crimson stuffs ; the permanent and the impermanent, valuable and valueless ; constantly appear and disappear, yet all is an illusion. In like manner the real reduces itself to a few, we will say seven, elements.

There is no other instrument known to man which will so clearly and fully illustrate to us the working out of the laws acting upon the simple line of elements manifested from the One—the Causeless Cause ; or which so clearly shows the work of the Builders, in their task of clothing, and by this means manifesting, the designs of Creative Thought in all their perfection.

Man disheartened by his search comes back to himself, and finds that he contains within his physical expression all the elements, in their simplest state, which make up the planetary systems. That is, he is a compound of the essences of the coarser materials constituting the body and clothing of the Earth and all that is therein. Whatever is true of man and the Earth must be true also of all worlds composing the Universe. As the Universe is governed by the law proceeding forth from the Divine, so the Earth must be governed and directed by its own controlling spirit, which is law itself. And man is but an epitome of the Unseen and its Causeless Cause.

He who attempts to measure the Earth with a line, or sound it with a plummet, or shall so much as begin to classify and arrange all the various manifestations of the one law thereof, will in the end be convinced that the time of a single existence would not be long enough to accomplish this feat, even if the tablets of his memory were broad enough to contain the knowledge and transfer it from one incarnation to another. The part cannot equal the whole, nor the finite measure the Infinite.

There must then be something better than traversing all the broad ways of illusion, and of the unreal in the Universe and the Earth, in the search for knowledge. Instead of wearying ourselves to gain material only fit to weigh down and over-burden the spirit in its work of soul-building, we may conclude it were preferable, far preferable, to study

one's self. Man must stand face to face with his own soul, before he seeks to comprehend the Supreme or Its works. If he cannot understand himself, how shall he find out the One?

He may think he *is*; and this definition of himself may pervade unseen his most secret thoughts. His friends and associates may think he *is*; but that may be only the outer clothing or garb by which he becomes visible to external consciousness. That which he really *is*, only the Omniscient eye which can separate the beginning from the ending knows and fully understands. This alone is the real man.

No man can definitely and positively speak of himself until such time as he may be exposed to the sweeping cyclone of malignant influence, or the onward rush of some great thought-current, over which he has no control. Then the reality develops itself and becomes apparent in all the pitifulness of its weakness, the terror of its despair, or the fierce energy of its conquering might.

It were well, then, that man should withdraw his gaze from the broad fields of manifestation and effects, illusive for direction and dangerous for conclusions, and thus seek to know the Infinite by studying the Divine within himself. This narrows the field, but does not diminish the intensity of the labor, and makes much more certain the results that may come to him from direct study of the causes which bring about all the results that can exist any where. This is the "Narrow Path" of Truth, one not easily found.

Man has one Spirit, manifest on seven planes; one soul operative on five planes; and one body projected on three. These embrace the three, five, and seven, prime factors of the Decad, and representing Understanding, Justice, and Victory, or beginning, progress, and attainment.

The Spirit, of itself, is one and unchangeable. It comes forth from the Eternal, and returns into that from which it proceeds,—the Causeless Cause. Its work in its physical manifestation is to build increment for itself. This increment is called soul, and is obtained by means of the body through which it manifests. The soul element or possibility is developed by the spirit, through experience, which brings knowledge. Out of knowledge comes self-consciousness of strength and potency, called self-reliance, which is nothing more nor less than soul force. The experience which is thus transmuted into knowledge may come from the spiritual plane, and then takes the name of Spiritual Soul; or it may be gathered from the mixed or human plane, and is then entitled human soul. If it comes from the animal plane, it is known as the animal soul. This is the lowest of the three vitalized planes of expression of soul force, although we are taught that vegetables and minerals, as classes, each manifest their own degree of soul force.

Into the caldron of soul formation are thrown the results of all these different experiences. From their diverse and oftentimes opposing conditions, it happens that the results do not appear harmonious ; neither does it seem possible that they ever could unite with each other.

The experiences from the spirit plane, following a law typified by that of attraction, cluster closely around the spirit itself. Those from the human plane, resulting from the pervading spirit essence, cling to the outer fringe of the purely spiritual. Those from the animal plane are drawn to the partially-clarified animal force in the human soul, and are on the outermost verge of the soul's presentation to its own environment.

The spiritual experiences are from the pure spirit ; the human come through the operations of the mentality, inspired by spiritual action developing on the physical plane. But the lowest of all steam up from the purely physical, and are gross in the nature of their atomic constitution, but so much lighter than the rest of the physical conditions as to be capable of attraction toward the soul formation. The action of a law of manifestation is also perceptible right here. If the experiences of the physical plane are delighted in by the spirit, consenting to evil, it will become possible for reversed order of action to take place. The lighter particles of the physical attract to themselves the next lighter of the planes above, until finally the whole soul is submerged in the grossness of the physical. The flood-tide of lower influences oftentimes reaches even to the threshold of the spirit's inner chamber.

Thus weighed down and overborne, the soul passes beyond the power of the spirit to control or lift it up to itself.

These different states of soul formation may each draw upon the lower conditions for new material, which, by this action, is transmuted into the next higher. That is to say, the experiences of the human soul may be so permeated by the spirit as to be transformed and unite with the spiritual soul. The animal experiences, also, may undergo transformation, uniting first with the human soul, and then, as an integral part thereof, becoming united with the spiritual soul. The soul force may also receive from the astral plane, by the action of vitality, natural increase from the gross physical, and it is possible, even in the earth-life, for the soul to absorb so much of the body that there will not be enough left to die. On the other hand, if the spirit consents to the overloading of the soul with grossness from the planes of the appetites and passions, the time will come when the spirit and soul shall part company, for "a man may gain the whole world, and lose his own soul." But it is understood this can happen only in extreme cases after many misspent lives.

When the spirit has taken on, through experiences of all kinds, so

much of knowledge as seems sufficient for the present incarnation, it becomes necessary that the separate elements shall be unified. So long as activity carried on through vitality continues, there must be constant increase, due to the operation of the law by which experience becomes knowledge. It is then absolutely requisite for the soul to pass through a period of rest, in which the soul elements shall become of uniform consistence, and at one with the spirit.

In other words, as fruit ripens in its storehouse, so the soul must have a chance to ripen and mellow, and the spirit have opportunity to permeate that which it has acquired. By this action all the increment is spiritualized. Even so the mass of colored wools in the hands of the skilled workman yield beauty and usefulness in the finished fabric. Thus the spirit becomes stronger, and better adapted for the carrying-out of its purposes, and the accomplishment of the work assigned it from the beginning of its descent into matter.

From these premises we may infer it to be self-evident that the more the spirit force is centered upon the spiritual, meditating upon the powers of the unseen, listening to the voice of the Silence, and recognizing the divinity within itself, the less labor will it make for itself in the ratio of its attainments on the line of the Real. In a word, if the experiences are clearly defined, harmonious, and well-centered, the better will be the quality of the results, even with the same amount of training and discipline.

We are taught that out of concentration in meditation come spiritual-mindedness, spiritual thoughts and aspirations. He who travels on the path bounded by the narrow line of spiritual discipline and perception, will gather most readily from the largest scope and greatest potency, with less travel, less wear and tear, than if searching through all the world—through all the Universe, gathering only a heterogeneous mass of divers materials. It would also be more likely to happen that, in the diffuseness of scattered material or force, the soul might become weighted down with unprofitable increment which can be cast off only by the purifying power of many incarnations. All this might be avoided by self-discipline on spiritual lines of thought.

They who teach the wisdom religion, be they Wise ones from the East or the West, insist upon the concentration of thought and the training of the soul. The mind is not allowed to wander through all the realms of Maya, but is directed to hold itself along the narrow path of the single idea that there is but one God, one Truth, and one manifestation.

Whoever travels towards the spiritual moves toward the light and life of all things, and in time becomes one with it; thus attaining to the

knowledge of all that lies above, around, or beneath him ; in fact, has come into a recognition of the Oneness of All.

He who is satisfied with the physical, and whatever is thus brought through his mentality to the house of the soul, of necessity lives and feeds upon the husks which the swine fail to eat with avidity, and can but move toward the final dissolution and destruction of the soul-elements he may have gathered to himself in previous incarnations. He may not reach the point of annihilation, but he will greatly hinder the spirit in its work of soul development. Speaking of this the Wise Master said : "Wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat ; because strait is the gate and narrow is the way which leadeth unto life, and few there be that find it."

It is only by self-discipline and study and practice that thought can be made to move constantly toward the light, the truth, the spiritual, and the unseen. Only by choosing the best material for soul-building, and resolutely rejecting and putting aside the allurements from the physical and purely intellectual planes, can the neophyte hope to enter the gate that bars the narrow path leading up to the temple standing upon the summit of the "White Mountain."

The mass of mankind, diffuse in thought, led by curiosity, gather fruit and flowers from every stalk, indifferent whether they may be good or bad. Thus are wasted thousands of years in the attempt to assimilate material capable neither of unity nor of harmony, until by the action of spiritual fire the ultimate elements have been separated from the dross.

Who seeks spiritual unfolding with clean hands and a pure heart, having overcome all sense of separateness, may be sure there are no lions in the way that leads to truth. There need be no fear of traitors within nor of elementals without. The joy and gladness of attainment over time and space shall have no bitter drop, nor shall the lustrous, golden fruit prove to be Apples of Sodom.

"The untouched Soul,  
Greater than all the worlds [because the worlds  
By it subsist] ; smaller than subtleties  
Of things minutest ; last of ultimates,  
Sits in the hollow heart of all that lives !  
Whoso hath laid aside desire and fear,  
His senses mastered, and his spirit still,  
Sees in the quiet light of verity  
Eternal, safe, majestical—HIS SOUL!"

"If one will see it, let him rule the flesh  
By mind, governing mind with ordered Will,  
Subduing Will by Knowledge, making this  
Serve the firm Spirit, and the Spirit cling  
As Soul to the Eternal Changeless Soul ;  
So shall he see!"

## B. KEIGHTLEY'S ADDRESS.

## PRACTICAL THEOSOPHY AND DAILY LIFE.

It is often urged by our opponents that "Theosophy is so unpractical", that it is mainly a combination of abstruse metaphysics and hazy mysticism, with but a very distant bearing upon our everyday life. Even from members of the Society the question is often heard, What can we *do*? How can we render Theosophy a living factor in our lives? Dimly conscious that, in some way they cannot define, Theosophy has been a great boon to themselves, has made Life to them larger, grander, more full of hope, more vividly instinct with new purpose, they yet do not see clearly how to express in action what they feel. There are many, too, in whom the first ardor of that new fire, which filled them on first beginning the study of Theosophy, has died out, stifled by want of the life-giving oxygen of action. This has often been due to ignorance, still more often to that inertia, mental and physical, which holds men back from originating new thought or discovering new lines of activity for themselves, however ready and willing they may be to follow in the track of others.

The subject has received partial treatment in various articles published in *Lucifer*, the *Path*, and the *Theosophist*, but these are often not readily accessible, and, moreover each deals only with some special aspect of the subject, or suggests some special line of work. Though without any pretension to completeness or finality, it is the object of this essay to collect and formulate these various suggestions and, descending from generalities to details, to venture on some practical suggestions to both members-at-large and those organized in Branches as to modes and methods of Work. They are addressed, however, not to those who are content to remain merely "*Fellows of the T. S.*" in name, but first and foremost to each and all of those who desire to become *Theosophists* in deed.

Such an one asks, How can I make Theosophy a living power in my life? First, and most important, we can make it so in that inner life of thought, feeling, and aspiration, which in very truth *is* ourself. When sickness befalls, or sorrow, bereavement, misfortune overtakes us, then is the time to *realise* that Karma, the unerring Law, has brought these about in accordance with universal justice and harmony. Instead of selfishly repining, instead of allowing bitter feelings of resentment at the apparent injustice of fate to arise in our heart, we can accept what comes in calm reliance upon the Law, and strive more and more to live for others, not for self. We cannot evade or escape the Karma

we have created, but it rests entirely with ourselves whether by our mental attitude of clinging to personal happiness or material prosperity we create new causes of pain and sorrow, new bonds for our souls, or whether, by accepting all that befalls as the work of Law, we allow the causes created in the past to exhaust themselves without producing the seeds of new Karma to tie us to similar conditions in other births. But this does not mean deadening or blunting of our sensibilities, does not imply the cultivation of icy coldness to the woes of others, nor even the suppression of our own emotional nature. It means the *realising* that, so long as we live on that plane where all things change, such sufferings are a part of life ; and we therefore accept them, striving ever to learn the lessons which pain and pleasure, joy and sorrow, all the “pairs of opposites”, in short, have to teach. Such should be our inner attitude towards ourselves ; but of equally vital importance is our inner attitude towards others. Realising that they, equally with ourselves, are expressions of the One, we may recognise and express in our lives, that each human being has the same absolute right to *perfect freedom* of action, thought, and speech which we claim for ourselves. For this is *true* toleration, the only rule of conduct which the constitution of the T. S. makes *binding* upon all its members. We all know this truth—*intellectually* ; but it must be felt and realised in our inmost hearts, and then it will express itself in *true* charity towards the shortcomings, the mistakes, the failures, and the follies of our fellow men. Learn and practice not to judge or condemn others, realising that *our duty* is to *help*, not *punish*, that every man or woman is a part of *ourselves*, and that as *we* need help, comfort, guidance, so also must *we* give to others. For this is the true spirit of Brotherhood and solidarity, the living essence of Theosophy.

In the exact measure that we strive to attain this inner attitude towards life, so will Theosophy become a living power in us and find expression—naturally, not artificially—in all our thoughts, words, and actions.

This inner attitude towards life is within the reach of all, rich and poor, intellectual and simple, cultured and uneducated alike. There is no one who has not the time to cultivate, no one who cannot grasp, this simple truth, no one in whose life it cannot find expression. A very few hours of attentive study given to well-selected articles and leaflets dealing with the three Great Truths of Karma, Reincarnation, and the Brotherhood of Man, five minutes morning and evening spent in *earnest* meditation upon them, the cultivation of the mental habit of reverting to their consideration in moments of leisure or mechanical work ;—this is sufficient to beget and strengthen such an inner attitude of mind.

And who is there, in all the wide world, who cannot do thus much? So as he grows and unfolds in his inner reliance upon the Law, the life of every earnest Theosophist will become like the mountain stream, flowing from the heights of his inner being, doing the work allotted to each life by the causes produced in the past, fulfilling its duty patiently, ceaselessly, unfalteringly, wearing away the rocks and stones in its path, refreshing the weary, making sweet music amid the strife and turmoil of the world. Each of us is a drop in the stream of life, each of us has a duty to do laid upon us by our own past deeds and thoughts, and for all and each the old doggerel rhyme gives the true keynote of life :

“ Do the thing that's nearest  
Though it's hard at times,  
Helping when you meet them,  
Lame dogs over stiles.”

Those about us will feel, it may be unconsciously, the effects of a life lived in this spirit; they will recognize and perceive that such a life is instinct, not with selfish desire and purpose, but with a living light, not clothed in forms and dogmas, but expressing itself in thoughts, words, and deeds full of the true spirit of human brotherhood.

To live in the *effort* to realise and express this spirit is to make Theosophy a living power in our lives.

True—some may reply—but what has this to do with the T. S., the Secret Doctrine, the Wisdom Religion, and so forth? The T. S. does not proselyte, does not urge people to join its ranks; why then should I call myself a Theosophist, why become an active member of the Society? Because the Secret Doctrine, the Wisdom Religion, Theosophy, in short, will give every earnest student an assured intellectual foundation for his efforts to cultivate this spirit, a foundation he will find of the greatest service in moments of darkness and desponding doubt. Moreover, it will guide him towards the attainment of knowledge and power that will render him a more efficient helper of his fellow men. True, the T. S. does not proselyte. But it is the plain duty of every one who feels that he has derived *any* help or benefit from Theosophy to do his best to bring the same help to others. Hence all should unite in the effort that every man and woman throughout the land shall have an *opportunity* of deriving help from Theosophy—if they are ready to profit by it. This can only be achieved by organized effort in coöperation; not to speak of the constant opportunities for mutual help and enlightenment which membership in the same organization confers.

Thus in striving to make Theosophy a living power in our lives, the duty of a member towards the Society plays an important part.

Take first the case of a member-at-large, unconnected with any special Branch ; for what is true in his case applies equally to those who belong to a local organization.

Taking for granted that he will devote as much time and attention to the study of Theosophical literature as his circumstances and opportunities permit, he should endeavor to assist others and interest them in Theosophy by lending leaflets and pamphlets to those who show any interest in the subject. Possibly his opportunities in this direction will be very small, owing to the pressure of his surroundings, and in that case the best outlet for his efforts will probably be the "Tract Mailing Scheme", so ably devised and carried out by Mr. Fullerton. Some people fancy, perhaps, that they are too poor, or too busy, to take any share in this work. That is a mistake. There is not a man or woman in the Society too poor or too busy to send, say 25 cents a month, in one cent stamps to Box 2659, New York, for this purpose. And surely there must be many, especially among the lady members, who at the cost of a little *personal* self-denial and exertion could coöperate actively and efficiently in this most useful undertaking. Most of us are too ready to forget one of the natural laws of inner growth : the law that *personal* self-denial *for the sake of helping others* is the most powerful force we can apply to raise our vibrations and draw into our hearts the larger tide of life.

How many professional men in the Society, lawyers, doctors, dentists, teachers, men of business, could readily find sufficient "odd moments" unoccupied during their office hours, to direct and mail say 25 leaflets a week to members of their own profession in the State or town they live in ! How many ladies could do the same and more, if they would only "make a beginning". And the 50 cents a week which such an effort would cost them would not be felt in the majority of cases, while the work done collectively by the dozens of members scattered all over the country who could act upon this suggestion would be very great. Too many of us wait for some *great* occasion, some startling opportunity of showing devotion to the cause of Theosophy. Let us rather utilize the day of little beginnings, and practice Theosophy in our daily lives by self-denial in *small* things for the sake of helping on the work.

Another important, nay absolute, duty, incumbent on every *earnest* Theosophist, a duty but too generally neglected, is to support the Theosophical Magazines : *Lucifer*, the *Path*, the *Theosophist*, and other cheap Theosophical publications. All these were called into existence to help those who needed guidance and light, to supply the members of the T. S. with that actual teaching and guidance in their life and studies

for which many had long been clamoring. Not one cent received from any of these goes into a private pocket. The *Path* and *Lucifer* have, from the first, been carried on at considerable loss, owing to the meagre support accorded to them by the members of the T. S. Recently, it is true, this apathy has given place to a most generous contribution from America to the support of *Lucifer* and the *Theosophist*. But this is not what is most wanted. It is not so much money as increased circulation that is needed : and if every member in England and America made it a point of honor to take either the *Path* or *Lucifer*, there would soon be no necessity for such an appeal for help as was most reluctantly made in the case of *Lucifer*. Surely every member in America could spare the \$2.00 annual subscription to the *Path*, while many would not feel the additional \$3.75 which *Lucifer* would cost them !

But—some will say—we see all the magazines in our Branch library : Granted ; but is not that a selfish excuse ? *Lucifer*, and the *Path* especially, need to be read not once but repeatedly ; they deserve and are worthy of careful study, not merely of a single perusal, half for amusement, half for the sake of some sensational item. Let, then, every member subscribe for one or other magazine, and if they do not care to keep the copies themselves, let them be given or sent away like tracts to whomsoever they think likely to be interested.

Besides this, every member should make it his or her duty to extend the circulation and thus the influence of these magazines. There are few, very few indeed, in the Society who could not, at the cost of a little personal effort, obtain at least one new subscription to the *Path* or *Lucifer* in each year and send it on themselves with name and address of new subscriber to the office of the *Path*.

Enough has been done during the past 3 years by the few earnest workers who have kept the *Path* and *Lucifer* alive. Some half-dozen members in England and America have spent at least \$3,000.00 on these two magazines, and it is now high time that the members of the T. S. in general should rouse themselves from their apathy and render these sacrifices of real use by working themselves individually to obtain a circulation which shall ensure the permanent existence of these publications.

Again, it is by and through these magazines that scattered members and isolated Branches can feel their unity with this great movement by following up the work which is being done in other places. Far more real vital help is given on the inner plane of subtle forces by all to each and each to all, through sustained, active interest in the general work than most of us realise, for thought is not limited by time and space, and thought is energy, force, life in a movement like ours.

Besides the above, there is one other duty which a member-at-large should keep constantly before him,—the formation of a new branch of the T. S. in his own locality as a more powerful centre of Theosophical work. Let him hold this purpose constantly in view, circulate elementary literature, talk Theosophy *judiciously*, and he will succeed. The organisation of a new Branch is an important step in advance, important from many points of view. First, as strengthening each individual member by mutual help and coöperation and multiplying many fold the efficiency of each. Second, from the concentration of mental and magnetic force which such a step brings about; Third, as affording a centre, a little knot of workers through whom arrangements can be made for public lectures on Theosophy, and similar efforts to make this thought more widely known.

Now take the members of a Branch. Of course, all that has been said above applies equally to such, but his opportunities are greater and his responsibility therefore larger in proportion.

A Branch of the T. S. should be a living organism, a practical school of coöperation, spiritual, mental, and physical, and each member should learn to feel himself a part of the whole, to consider himself as vitally interested in its work and growth. A *school* of coöperation, some one will exclaim; Why we don't need to be taught that! On the contrary, that is just what we *do* need to learn, and it is only by living and learning that great law in such an organisation as ours that one can make that law a living reality in life. A Branch of the T.S. should be no mere debating club, no mere gathering of students to hear and discuss some learned paper. That is merely its intellectual aspect; and even then but few members fully realise that the purpose of their gathering is that *each* and *every* member shall contribute his or her modicum of thought and study to the general stock. Too often such meetings become mere wrangles, vain discussion, one seeking to gain an intellectual victory over another, instead of each drawing from the common stock and assimilating all that he can, while adding his quota of light and experience for the benefit of all.

Every Branch too should, as a corporate unit, take a share in the general work of the movement. Wherever there is a Branch T. S. its members should combine in the work of circulating literature and sending out leaflets, etc. Some can give their time for addressing and folding, others can give money for stamps and the purchase of cheap pamphlets, leaflets, etc. all can aid by collecting names and addresses of persons thought to be, in some degree or other, interested in Theosophical or kindred subjects. Each Branch should keep a regular register of such names and addresses, and a book in which should be

entered the contributions in money promised for the carrying on of the work of making Theosophy known to all. In that book each earnest member should enter the *minimum* sum which he or she can contribute weekly, whether the amount be five cents or five dollars. Let none be ashamed to contribute even one cent only, for the true measure of the effort made by each is not how much he has *taken out* of his pocket, but how much he has got *left in it*. Thus every Branch should become an active centre for the dispersion of Theosophical thought.

Branch meetings should be open to all inquirers who desire to attend, and no one ever denied admittance because he has no diploma. It has been found from experience that those groups of members who select their company and are never ready to receive strangers always accomplish the least for themselves and their fellows. It is by giving that we increase our theosophic stores. Keeping them to ourselves destroys their value and at last turns them into dross. These open meetings ought to be devoted to discussions upon the chief features of theosophy, and as there already exist in print many good articles upon all our themes, from those there should be selected enough to read and discuss whenever original papers are not at hand. Thus no meeting need go by default.

And the pursuit of psychic investigation in a practical way ought always to be kept out of Branch work. It may amuse for a day, but will lead to nothing substantial, and inevitably there follows from it a disgust in the mind of the sensible inquirer who, seeking solution of life's problems, receives only more bewilderment in the mazes of astral experiences.

But there is another department of Branch work which has hitherto received no systematic attention whatsoever ; I mean the education of children of members. Most of our members probably just allow the question to drift, or leave their children to pick up whatever bits and scraps of Theosophy they can in the home atmosphere. Surely, however, if there is one duty imperatively incumbent on the members of a T. S. Branch, it is to provide suitable and sound instruction for their little ones. Not dogmatic teaching, but true morality, not abstruse metaphysics, but the simple truths of life, such as Karma and Reincarnation. Every Sunday should see the assembling of the young children of the members of each Branch for instruction in Theosophy. Let some one or two of the members, who are able and willing, take regular charge of the class ; let them prepare to talk to the little ones by reading and reflecting upon the lives and sayings of the great teachers of Humanity, — Confucius, Mencius, Buddha, Plato, Socrates, Jesus, and many others. In the *Jataka*, or Buddhist "Birth stories", alone

can be found matter enough to amuse, interest, and instruct a class of children for a year and more. Impress on their plastic minds that they are their own makers, that every thought, word, or deed of theirs will return upon them as a blessing or a punishment, and you will lay a firm and solid foundation for the future. It is a mistake to suppose that Theosophy is too abstruse or difficult for children. The reverse is the case ; it is just children who grasp and understand the grand and simple basic principles of Theosophy most readily, for their intuitions are not yet obscured by the deadening influences of the world around us. Here, then, is a field for "Practical Theosophy in Daily Life" as yet unworked, and one which offers a rich and noble harvest in no distant future. For at a low estimate there must be at least a thousand children of members of the Society in this country under the age of ten, probably many more. Every one of these has a *Karmic claim* on its parents to be *instructed* in the fundamentals of Theosophy from the time it can talk ; and those who neglect or perform perfunctorily this great duty will lay up for themselves a heavy load of responsibility for the future lives of their children.

Finally, all *earnest* members should bear in mind that, since the essence of Theosophy is Universal Brotherhood, it is their duty to devote thought and study to the consideration of the best means of changing those adverse social conditions which now render life a ceaseless struggle for existence, and subject mankind to the law of the animal kingdom instead of the truly human law of coöperation and unity. All should read and dwell upon Mr. Herbert Burrows's article in *Lucifer* for March, 1890, on "Theosophy and Modern Life". They may not agree with the writer, but it is the plain duty of each one of us to *think* over these problems, to face unflinchingly the issues before us, and thus to assist in creating that mighty wave of thought and aspiration which alone can transform the conditions which now surround and cripple us.

B. K.

### ADDRESS BY WILLIAM Q. JUDGE.

#### KARMA AND REINCARNATION.

[The following is an abstract of the address by the General Secretary, as it was made extemporaneously and no report kept.]

The doctrine of Karma cannot be considered properly without keeping Reincarnation in view, for Karma could not have its proper place and operation unless reincarnations furnished the material for it to

show itself in. Reincarnation is, indeed, itself a part of, and is as well a cause of Karma, because the reincarnated man, struggling with fate, ignorance, and desires, generates constantly new causes that may result in further reincarnations.

The meaning of the word Karma must be inquired into. It really means *action*. It is the action of the Divine, or God, or the unmanifested, or Brahma, and also of every sentient being. All worlds are subject to it, as is declared in the *Bhagavad-Gita*, where it says : "All worlds up to that of Brahma are subject to Karma." Hence it is found operating in all planes. It is Karma that brought us here, that will take us to Devachan, and afterwards bring us out of that condition. For if Karma does not act superiorly to Devachan, then we could never emerge from the latter ; but the moment "the reward is exhausted in the heavens of Indra"—which is a description of Devachan—Karma seizes upon the ego and draws it into another body, there to begin again the adjustment of the scales.

The Buddhists did not lose time in wandering about, lost in illogical doctrines of salvation and favor from a jealous god, but considered the problem presented by the vicissitudes of life, in the extraordinary fact that the just man often receives no reward nor the wicked one punishment. Finding an explanation needed, they hit upon the word Karma, or Kamma as they call it in Ceylon. This is briefly stated by Rev. P. T. Terunnanse, F. T. S. of Ceylon. "Kamma when viewed thus is good or bad deeds of sentient beings, by the infallible influence or efficiency of which the said beings are met with due rewards or punishments, according as they deserve, in any state of life. And we must remember that the world has no being, in the essential sense, but is subject to an alternating process of destruction and renovation."

This leads us to consider the erroneous views of some as to what Karma is. Some think it an evil influence that stands ready to strike a man at the first favorable moment, and I have met more of those who looked at it thus than as being also the good results and compensations of life. It cannot be properly called "the law of ethical causation" only, for if it applies "to all worlds up to Brahma", it must be more than this.

It is the great law which operates also through a manvantara, and which—considering a manvantara as a great Being made up of all beings included therein—causes each manvantara to be the exact resultant of the one which preceded it.

Nor should we make the error of applying it only to ourselves as a great whole, for it affects every atom in our bodies. As we are in fact made up of a *mass of lives*, our thoughts and acts affect these atoms or

lives and impress them with a Karma of their own. This again rebounds on us as well as on all other atoms or lives.

Karma is a great benefactor, for it never fails to mete out all compensation, and that demands that the smallest good act or thought should bring what we call reward. Now as we have been reincarnated over and over again, we have met each other in previous lives. The laws of affinity and harmony require that those who are now together must have been with each other before. So the acts of charity and kindness we perform now will compel similar acts to be done for us in other lives ; and is bringing about such in this life because we did those of like nature in another life. As the *Voice of the Silence* says, "Help them to-day and they will help you to-morrow." So I believe that I am working now to help you and you me, because there still exists a reciprocal obligation. \* \* \*

The causes of reincarnation are desire and ignorance. We have what we term "will", but our will is moved into action by desire, and our acts spring from the desire to bring about pleasure or to avoid pain. As long as we are ignorant we constantly fix our desires upon enjoyment or the avoidance of pain, and thus lay the ground for the operation of Karma in another body. \* \* \*

In each life all previous Karma is not exhausted, because the desires and old meditations are not able to manifest themselves unless the apparatus or sort of body is provided which will permit the bringing up to the surface of the old impressions. This is clearly set forth in Patanjali's *Yoga Philosophy*. Thus by means of inheritance of bodily frames of various sorts, the ego may exhaust by degrees its Karma, and this explains the differences in men. The man who has a great wide brain takes hold of old Karma which that apparatus may exhaust.

And at this point ignorance shows its power. As, ignorant of the law we sin against it, we receive the result, or, acting in accord with it, another result ; in the one case sorrow, in the other, happiness. So we must beware, having become acquainted with the law, that we do not continue as trespassers, for in the present life we settle the opportunities for the next and determine whether we shall in that succeeding reincarnation have opportunity to live with good men, helped by them, or among the vile, ever pushed toward evil. \* \* \*

Of the more recondite mysteries of Reincarnation I will not speak, since those are more or less speculative, but will divide it thus :

- a. Reincarnation in good surroundings and in a good body, and
- b. Reincarnation in the opposite sort of body and in an evil family.

Karma as affecting us we may for the present analyse thus :

- (a) That sort which is now operating in our present life and body ;
- (b) That which is held over and will operate in other lives or in a later period of this one.
- (c) That which we are making for other lives to come.

The fields in which Karma may operate are ;

- (a) In the body only, or the mere circumstances of life ;
- (b) In the mental plane when trials of the mind are felt ;
- (c) In the psychical nature.

The spiritual plane is not affected by Karma at any time. \* \* \*

Karmic causes may interfere with each other and produce a result in our life which, while similar to neither cause, will be the proper resultant of both. It may also be exhausted by two opposite Karmic causes meeting each other and thus destroying the effect of each.

Its effect is also varied to our sight by the apparatus or body and mind through which it works, in this, that instead of such and such a Karmic cause producing an instantaneous result, it may be spread out over many years in a series of misfortunes, the sum total of which might in some other person appear in one single disaster or favorable turn of fortune.

Jesus of the Christians uses the words of occultism and describes Karma in this language :

Judge not that ye be not judged : for with what judgment ye judge so shall ye be judged, and with what measure ye mete it shall be measured unto you again ; and as ye sow so shall ye reap.

This is a restatement of the great law as declared by the Brahmins who taught Gautama Buddha, and by Buddha himself, and those great sages said that none other than ourselves forged the chains that bind us, and no other hand but our own smites us.

The road up which we must climb to rise above Karma and thus be able to help our fellow men with conscious power well directed, is that one which is marked with the signs Charity and Love.

WILLIAM Q. JUDGE.

## FOREIGN LETTERS.

## LETTER FROM GREEK BRANCH.

IONIAN THEOSOPHICAL SOCIETY, GREECE.

CORFU, 7th April, 1890.

*Dear Sir and Esteemed Brother :*

In the name of the Fellows of the Ionian Theosophical Society, the oldest next to the London Lodge, I beg leave to greet you, and all American Brethren in Convention, most cordially.

It gives me sincere pleasure indeed in addressing you officially for the first time as President of the Ionian Theosophical Society.

The Theosophists of this humble Branch see with astonishment and admiration the rapid progress which you have been making of late years, and if they have not progressed as fast as you, it is to be mainly attributed to two principal causes or currents prevailing, *i. e.*, blind religious fanaticism among the lower classes of society, and agnosticism, associated with crass materialism and self-conceit, unfortunately predominating the so-called fashionable classes of the new generation, and, what is worse, is the tenacious characteristic of the Greek in his persuasions. If Theosophical doctrine is understood in its right sense, there is no saying how deep roots it would take in Greece.

Doubtless the Theosophists of this Branch have to look to the East and to the West, to India and America, to these far off lands for Light and the long lost Word! There is not the Master's voice here that can infuse that FAITH that can move mountains! The priceless gems of the ancient Sages of Greece, Pythagoras, Socrates, Plato, &c., &c., in their true inner sense, are unfortunately so many dead letters to the Modern Greek!

From the birthplace and cradle of this wonderful movement of our times—New York Town—we have received in 1876—in special circumstances of an important nature—a message of fraternal good will and co-operation. Yours, dear Brother William Q. Judge, had been the very hand which had penned the first lines to us, yours that of drawing up our Diplomas.

As thought-transference is an incontestable fact in science and nature, the vibrations of a well-trained thought guided by the potentiality of will can, doubtless, reach in an instant faster even than electricity, a receptive mind or minds thousand of miles off. So, we, the fellows of this Branch, will concentrate our thought and join our hands in a circle, and thro' this electro-magnetic-human-battery,—just the very moment when you are assembling—at the free land of liberty—in

celebrating your annual anniversary—reciprocate in 1890 your message of good will and co-operation of 1876 by vibrating a message of full fraternal sympathy, thus strengthening the ties of Brotherly love and sympathetic co-operation between the Fellows of America and Greece in and for the grand cause of Theosophy.

Concluding, please allow me to quote the following from the *Voice of the Silence*,—that most precious Gem of Eastern Knowledge :

“ Remember thou that fightest for man’s liberation,  
Each failure is success, and each sincere attempt  
Wins its reward in time. The holy germs that  
Sprout and grow unseen in the disciple’s soul,  
Their stalks were strong at each new trial,  
But when the hour has struck, they blossom forth.”

Believe me to remain, Dear Sir and Esteemed Brother, ever

Respectfully and Fraternally Yours,

PASQUALE MONELAAR.

*President of the “ Ionian ” Theosophical Society.*

OTHO ALEXANDER,

*Secretary.*

WILLIAM B. JUDGE, Esq.,

General Secretary of the American Section, and

President of the “ Aryan ” Theosophical Society, New York.

#### LETTER FROM WEST OF ENGLAND T. S.

EXMOOUTH, DEVON, ENGLAND, April 3, 1890.

*My Dear Mr. Judge:*

In view of the approaching Convention of the American Section of the Theosophical Society at Chicago, I beg to send you the sympathetic and cordial greetings of the West of England Branch. Alike in England as in America, those who are interested in the cause rejoice to see evidences of vitality springing up on all sides. Our past labors are bringing forth abundant fruits, and it only remains that we all join hands in sympathetic accord and work heartily together for the spread of Theosophy.

On behalf of the Branch I wish you all success at the Convention, sending through you our heartiest good will to all our American brethren.

Yours fraternally,

(MRS.) C. A. PASSINGHAM,

*President W. of E. T. S.*

## LETTER FROM SWEDISH T. S.

MR. W. Q. JUDGE,

*General Secretary of the American Section of the Theosophical Society.*

DEAR SIR :

Members of the Swedish branch of the Theosophical Society offer their fraternal greetings to their American brothers and sisters, in convention assembled at Chicago.

We congratulate you in belonging to that nation of the West which, by its liberal way of thinking, its freedom from religious prejudices, was best fitted first to receive from the hands of our revered Masters and to dispense the precious heirloom, the "esoteric doctrine", which from eternity to eternity has guided humanity after humanity to its divine goal.

We see with hope and joy that this appeal to the most enlightened and well-minded among the American people has been answered to with an activity in the theosophical field that, besides other good, has resulted in an extensive theosophical literature, from which we gratefully derive so much valuable instruction.

We call down the inspirations and protection of all Good Powers on your deliberations, through which we hope for new and strong impulses for the spread of the spirit of brotherhood on earth.

G. ZANDER,

*President of the Swedish Branch of the Theosophical Soc.*

STOCKHOLM, March, 1890.

## LETTER FROM RUSSIAN T. S.

ODESSA, March 22, 3d April, 1890.

W. Q. JUDGE, Esq.

P. O. B. 2659, New York City, U. S. A.

Dear Sir and Brother :

The Odessa Group T. S. take the liberty to hail the Convention of the American Section of the Theosophical Society, and to wish its purpose and its members a hearty "God-speed"!

As the attraction of the worlds unites them to a harmonious whole, so the feelings of fraternal good will and fellowship unite people that seemingly have nothing in common. The more Man progresses in knowledge and advances ethically, the better he understands that he is a mere atom in the entity called Mankind, and that his positif or nega-

tif relation to it has on the whole a beneficent influence or the reverse, just as the wellbeing of every single man depends on the reciprocal harmonious interaction of his constituent parts,

Therefore the far away Odessa Fellows T. S. deem it their agreeable duty to avail themselves of the present opportunity to express their deepfelt sympathy for the grand theosophical movement inaugurated in America, and hail it as the closing link of the chain that will unite all mankind on the common platform of brotherly love and mutual help.

Believe me, Dear Sir and Brother,

Yours faithfully,

GUSTAV ZORN,

*Secy.*

### LETTER FROM THEOSOPHISTS OF SPAIN, SWITZERLAND, BELGIUM, AND HOLLAND.

W. Q. JUDGE, Esq.

President of the Convention at Chicago.

*Dear Sir and Brother:*

Though we, the undersigned Fellows of the Theosophical Society in Spain, Switzerland, Belgium, and Holland, are as yet not numerous enough to form Branches in our own countries, and to send as such our fraternal greetings to our Brothers who will be present at the Convention of Chicago, nevertheless do we not wish to lose this important occasion of expressing to you and to them the sincerity of our brotherly feelings, and of giving you the assurance that everyone of us, according to the measure of his power, will try to spread in the country where he is living the precious seed of true Brotherhood, without distinction of sex, race, or colour—which seed will be made to bear its fruits in future times, through the promotion of Truth, because, as stated in the immortal motto adopted by the Theosophical Society,

“There is no Religion higher than Truth”.

It is with this object in view that we have joined and agreed to ask you, dear Sir and Brother, to do us the favour of being the faithful Interpreter of our feelings to the Convention which has met under your esteemed Presidency.

Fraternally yours,

CATHARINE TMMERZEEL, F. T. S.

HERMANCE DE NEUFVILLE, F. T. S.

FRANCISCO MONTOLIN, F. T. S.

José XIFRE, F. T. S.

ALBERTO DE DAS, F. T. S.

U. S. OPPERMANN, F. T. S.

ALFREDO PIODA, F. T. S.

LETTER FROM THEOSOPHICAL SOCIETY, LIVERPOOL  
BRANCH.

15 DOMBEY STREET, LIVERPOOL, 24th March, 1890.

*Dear Sir and Brother :*

On behalf of the Liverpool Lodge of the Theosophical Society, we have been instructed to offer you our heartfelt congratulations on the occasion of the approaching Convention.

We earnestly wish every success to you and to your work, and beg to assure you of our steadfast co-operation in your efforts for the advance of Theosophy.

With all warm feelings, we are

Fraternally yours,

SIDNEY W. CORYN,

*President.*

JOHN HALL,

*Secretary.*

WILLIAM Q. JUDGE, Esq., Gen. Secretary,

American Section Theosophical Society,

P. O. Box 2659, New York.

LETTER FROM SCOTTISH T. S.

*To the Chairman of the American Section*

*in Convention of the Theosophical Society :*

The Scottish Lodge desire to send to the President of the American Section, and to all the Lodges and Branches under his direction, the assurance of their fraternal good-will and cordial sympathy.

The Scottish Lodge sends greeting to all the delegates from the various Lodges assembled in Convention, and through them to all members of the Theosophical Society throughout the States of America.

J. M. BRODIE INNES,

*President of the Scottish Lodge.*

14 DUBLIN ST., EDINBURGH, 11th April, 1890.

LETTER FROM THE DUBLIN LODGE OF THE THEOSOPHICAL SOCIETY.

The Dublin Lodge of the Theosophical Society sends its warmest regards to W. Q. Judge, and to the Delegates of the Chicago Convention its Fraternal Greetings.

It heartily congratulates American Theosophists in having Bro. W. Q. Judge as their head, as well as in having got rid of several troublesome and dangerous elements without damage to the cause of truth. It also sends to Brother Bertram Keightley an affectionate reminder of the pleasure his recent visit gave, and an invitation to repeat

it upon his return from the Far West. He will tell the Americans that the Dublin Lodge is one of the youngest, as regards its members, of existing Lodges, and ask them to be patient if all Ireland is not yet Theosophical.

It is now more than a year since Brothers W. Q. Judge and Dr. Keightley visited our Lodge, and almost six months since Colonel H. S. Olcott and Brother Bert. Keightley bade us farewell. Both these visits were of no little importance in the as yet short Life and History of the first Irish Lodge, as they made tangible its connection with the parent Society, impressing its members with the fact that men old in Theosophy are a living reality, thus encouraging them to stand firm, maintaining their position. until slowly, surely, better days dawn for their country, and she once more deserves her long lost name "The Isle of Saints,"—keeping alive the sacred fire in the hearts of our countrymen, an eternal protest against materialism and the struggle for self-preservation. The Dublin Lodge had recently settled into its first room when Brothers Judge and Keightley addressed it ; at the date of Col. Olcott's visit, it had just moved into a larger one. Will the future bring us a visit from H. P. B., and the necessity for extended standing room ?

If the Roll is not much greater than it was 12 months ago, yet the Lodge has obtained a surer footing. Its members are beginning to realize the weight of responsibility which rests on their efforts, and having studied more diligently are gaining confidence as speakers. The fortnightly open meetings are well attended, and from amongst the visitors, recruits, both members and associates, are being gradually gained.

The members have again divided themselves into several groups, which, meeting at the residences of different F. T. S.'s, have begun to seriously study the *Secret Doctrine*, Socialism, Animal Magnetism, Positivism, etc. Various interesting papers have been read at Lodge meetings, some of which may appear in *Lucifer* ; "Walt Whitman", "Some thoughts on the after life", "The Lost Christ", "Astrology", "Pessimism and its relation to conduct", etc., all of which were followed by animated discussions.

The violent abuse of Theosophy, the Society, and its Founders in the columns of some of the Dublin Papers after Colonel Olcott left, and Mr. W. T. Brown's unsigned article in the *Lyceum*, served to bring Theosophy before numbers of our fellow-citizens, and F. T. S. are often asked, whilst acting in their capacities as officials of the vegetarian and other Societies for assisting to reform the universe, "Are you not a Theosophite?", "Haven't you something to do with Theosophism?"

In closing our Report, we ask our American Brethren to regard us with fraternal sympathy. We, as they, are straining to maintain a stable equilibrium in a world of shifting sand,—certain at least of three

things : Truth IS ; Renunciation is the beginning of Life ; and Universal Love the Key which opens untold and glorious upward Paths.

CLAUDE WRIGHT,

Hon. Sec.

G. A. H. JOHNSTON,

Asst. Hon. Sec.

95 Lr. Leeson Street, DUBLIN, March, '90.

FROM THE COUNCIL OF THE BRITISH SECTION T. S. TO THE CONVENTION OF THE AMERICAN SECTION OF THE THEOSOPHICAL SOCIETY.

*Brother Theosophists :*

We are happy to be able to report to you a greater activity for Theosophy in Great Britain during the past year than in any of the preceding years.

With regard to our publications : in the first place, our beloved Madame Blavatsky has enriched our literature by writing an excellent work on Theosophy and the Theosophical Society. *The Key to Theosophy* is a text book which may be safely placed in the hands of all enquirers, and will supply the long-felt want of an introduction to the more abstruse works of the Society's greatest writer.

Of her last gift to us, *The Voice of the Silence*, it is impossible to speak in too high terms. It is the keystone of all.

In addition to these important books, the following new works have been, or are being, issued by the T. P. S.

1. Under the heading *Theosophical Syllings*, eighteen excellent pamphlets have been issued, mostly original papers and articles.
2. *The Astral Light*, by Nizida.
3. *Can it be Love*, by W. C. Eldon Serjeant.
4. *Transactions of the Blavatsky Lodge*, Part I ; being discussions on Volume I of the *Secret Doctrine*.
5. *Gems from the East*, a Theosophical Birthday book.
6. *In the Pronaos of the Temple of Wisdom*, by Dr. Franz Hartmann.
7. *Nature's Finer Forces*, by Râma Prasad.
8. *Archaic Symbolism*, a reprint of the Symbology of the *Secret Doctrine*, with additional matter and a most voluminous and instructive glossary by H. P. B.

By the prompt and practical response of Theosophists, *Lucifer* has been put on a sound financial basis, and grows more interesting with every issue.

One of the chief features of this year's activity has been the large

number of public and private lectures which have been delivered. Our venerable and beloved President-Founder has done yeoman service in this department during his visit to us.

But foremost of all, as far as the membership of the British Section is concerned, we must mention the lectures of Annie Besant. Nor is this the only matter on which we have to congratulate ourselves in this connection; we have the greatest cause for rejoicing in that she has thrown herself heart and soul into our work, and initiated many reforms of management and organization.

There are also other lecturers who are very competent to deal with our theosophical views, and their number is gradually increasing.

Moreover, working groups for various objects are being continually established, and a growing body of members are devoting themselves to introducing Theosophy into the Press, with the result that bundles of cuttings daily pour in upon us.

Another satisfactory departure is the establishment of Theosophical Libraries. Besides the Libraries of the Section, and of the T. P. S. at Duke street, and of several Lodges, we have free Libraries established at Merthyr Tydfil, Edinburgh, Newcastle-on-Tyne, Penrith, Brixton, Sheffield, and Mile End. It may also be mentioned that hundreds of leaflets and pamphlets are given freely at all lectures, and continually distributed in other directions.

The greatest effort before us is the establishment of a permanent Head Quarters, with a meeting hall for about 200 people and sufficient house-room to accommodate a community of workers. Plans have already been drawn out, and the work is going forward.

When this is established, we hope to be able to print much of our smaller work for ourselves, as an excellent hand-press has been already purchased.

Thanks to a munificent donation of £1,000 from a friend who does not desire to be known, a "Club for Working Women founded by the Theosophical Society" is being inaugurated in the East End under the direction of two of our members. A large house has been secured, and it is proposed that, to begin with, about a dozen girls, who are orphans and friendless, shall be admitted as inmates, while a club with sitting-room, reading, and work-room shall be opened for working women. Soon it is intended to open a dining-room for women workers, where good and cheap food can be obtained in warmth and comfort. Gradually the place will be developed, it is hoped, into a centre of useful activity, for the service of women whose lot in life is often so hard to bear.

Among the provincial Branches we may especially mention the activity of the Dublin and Edinburgh Lodges. Three new charters have

been issued to Lodges at Newcastle-on-Tyne, Exmouth, and Brixton, and since the beginning of the year diplomas have been issued at the rate of 4 a week.

Such, then, is the result of a twelve months' harmonious industry. And if we search for the cause of this industry, it will be found that it is because there are amongst us those who have a sure conviction that Theosophy is good for prince and pauper, scholar and ploughman, Christian and atheist. The reason, again, of this conviction is a full confidence that by working unselfishly for the three objects of the Society we are gradually establishing a philosophical, scientific, and ethical basis on which to build the eternal and infinite temple of Universal Brotherhood. And if it is indeed so, we believe that a great *Duty* is incumbent upon each one who has this confidence.

If we have found the oasis of Theosophy in the desert of Credulity and Negation, it is our simple duty to guide our thirsting comrades to its cool shade. Let us remember the words of the *Golden Precepts*, if it be not presumptuous to suppose that even those outside the *Path* can in some small way put them in practice :—

“ Give light and comfort to the toiling pilgrim, and seek out him who knows still less than thou ; who in his wretched desolation sits starving for the bread of Wisdom and the bread which feeds the shadow, without a Teacher, hope, or consolation, and let him hear the Law.”

Let no one, then, urge that Theosophy is merely an intellectual something that must wait respectability’s good time for a hearing ; that Theosophy requires no propaganda. For let each one of us who believes that Theosophy is a constant and practical factor in every thought, word, and deed in life, ask himself in what position he would have been to-day if he had never heard of it and had never changed consciousness for self-consciousness.

If, then, that which aids the knowledge of the real *Self* of man and makes for the Divine, or Theosophy, is good, it is no pride of orthodoxy nor rabid proselytism which dictates this generous activity to the Theosophist, for the programme of Theosophy differs from that of all others in that it not only separates the internal gold of all systems from the external dross, but fashions it with reason and intelligence into a magnificent vehicle to bear Man on the path of Eternal Progress towards the Divine.

Perhaps it may not be out of place to throw out a suggestion whereby the organization of the Society might be used for the general good and instruction, especially with regard to our present Oriental Renaissance. Just as two individuals of different nationalities can

mutually profit by an exchange of views, so might two Lodges. Thus we might have the Eastern and Western Branches continually exchanging views and mutually improving one another. Each Western Lodge might have its *alter ego* in the East, and in a very short time we should establish manifold points of union, whereby the Society would be welded into a compact body of friendship which would defy attack.

Few of us have any conception what an enormous means of correcting misconceptions could, in this manner, be placed within the reach of every member to the extent of his ability. For very often even an unlearned native knows more about the things of his own country than a learned foreigner. On such lines the activity of the Society could be infinitely extended, and mountains of error about other people's religions, philosophies, and customs swept from off the face of the earth.

In brief, with the treasures of literature which the study of Theosophy is continually opening up, and with an increasing knowledge of true Manhood which the science of the higher powers of Humanity is forcing upon us, we have a life of interest before us which will make us turn from the pleasure-banquets of the present age as Dead Sea fruit. But let us beware in these studies and endeavours lest we swerve aside from our one rule of right action, and ever guard against it by continually testing all conduct by the question, Does this or that make for the Brotherhood of Man, for true Harmony,—ever remembering that "Compassion is no attribute. It is the LAW OF LAWS—eternal Harmony, . . . . . a shoreless universal essence, the light of everlasting Right, and fitness of all things, the law of love eternal."

Signed,

H. P. BLAVATSKY.

ANNIE BESANT, <i>Pres.</i> , COUNTESS WACHTMEISTER, ISABEL COOPER OAKLEY, W. KINGSLAND, HERBERT BURROWS, COUNT BUBNA, G. F. ROGERS, <i>Pres.</i> Cambridge Lodge. <i>Proxies.</i> G. R. S. MEAD, Dublin Lodge. ALICE GORDON, Scottish Lodge. LAURA M. COOPER, Liverpool Lodge. BARONESS DE PALLANDT, Newcastle Lodge. A. W. COBBOLD, West of England Lodge. F. L. GARDNER, <i>Hon. Treas.</i> B. S. W. R. OLD, <i>Gen. Sec'y</i> B. V. T. S.	} } Blavatsky Lodge.
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LES MEMBRES DE LA LOGE " ALTRUISTE " DE LA SOCIÉTÉ THÉOSOPHIQUE À LEURS FRÈRES THÉOSOPHES D'AMÉRIQUE ET DES INDES.

*Frères et Sœurs,*

Il y a un siècle, notre pays fut le centre d'un mouvement occulte dont les effets manifestés modifièrent profondément les sociétés humaines. Des trois mots qui résumaient l'idéal de nos pères, nous choisissons le plus beau pour saluer, au nom de la Fraternité, les théosophes d'Aryavarta, notre mère commune, et de notre sœur la République Americaine. Seulement il ne s'agit plus, cette fois, d'une fraternité conventionnelle entre compatriotes, mais d'une fraternité pratique et universelle entre tous les hommes. Et pour marquer cet élargissement de l'idéal de 1889 sur celui de 1789, aux trois mots, *Liberté, égalité, fraternité*, nous substituons cette autre devise, *Détachement, sacrifice, amour*, ou cette formule qui la résume : *Altruisme*.

L'Altruisme est le premier objet, le but principal et l'essence même de la théosophie. La société d'Altruisme, se proposant d'étudier les moyens pratiques et immédiats de réaliser "ici et maintenant" l'idéal de la fraternité humaine, peut donc être considérée comme l'allié et même comme l'un des premiers rejetons de la Société théosophique, arbre superbe dont les racines plongent dans l'occultisme, dont le tronc est assez vaste et puissant pour que l'on y puisse greffer diverses branches qui s'alimenteront de sa sève et produiront à leur tour des fleurs variées et des fruits divers, pour satisfaire les besoins différents des différents peuples et des différents âges. L'esprit est un, mais ses manifestations sont variées : la théosophie a proposé au monde un idéal nouveau qui, comme tout idéal, tend à se réaliser, et l'on peut considérer la société d'altruisme comme la première forme de cette réalisation, adaptée au sol de notre pays si remué et si fertile.

Notre espoir le plus cher est que, grâce à ce nouvel effort, les graines venues d'Orient puissent enfin germer dans cette terre occidentale et y produire une moisson digne de celle qu'elles ont déjà produite en Amérique et aux Indes.

Voilà pourquoi les membres de la section théosophique de la société d'Altruisme, ou de la loge altruiste de la société Théosophique, ont cru devoir saisir cette occasion d'adresser à leurs frères en bonne volonté, l'encouragement de leur salut et de leur sympathie, et, en même temps, la promesse de dévouer tous leurs efforts à l'idéal commun de la fraternité humaine.

Au nom des membres de la loge " Altruiste " de la Société Théosophique.

*Les Présidents,*

E. COULOMB,  
G. CASSE,  
P. GENDRON.

## TRANSLATION.

THE MEMBERS OF THE "ALTRUISTIC" BRANCH OF THE  
THEOSOPHICAL SOCIETY TO THEIR BROTHER THEO-  
SOPHISTS OF AMERICA AND INDIA.

*Brothers and Sisters :*

A century ago our country was the centre of an occult movement whose manifested effects deeply stirred human society. From the three words embodying the ideal of our ancestors we choose the most beautiful, viz : to salute in the name of Fraternity the Theosophists of Aryavarta, our common mother and also of our sister the American Republic. However, it is no longer a question this time of a conventional fraternity between compatriots, but of a practical and universal fraternity between all men.

To mark this enlargement of the ideal of 1889 over that of 1789, we substitute for the three words, Liberty, Equality, and Fraternity another mottoe, viz : Detachment, Sacrifice and Love, or the one word which includes them all, viz : Altruism.

Altruism is the first object, the principal aim and the essence itself, of Theosophy. The Altruistic Society having undertaken to study the practical and immediate methods of realising, here and now, the ideal of human fraternity, can thus be looked upon as one of the first off-shoots of the Theosophical Society,—a noble tree, whose roots bury themselves in occultism, and whose trunk is large and powerful enough to have grafted on it the many branches ; to partake of its sap and from them to produce many flowers and fruits, and to satisfy the many different requirements and the many different races and ages. Spirit is one, but its manifestations are various. Theosophy has offered to the world a new ideal, which, like all ideals, tends to self-realisation, and we may consider the Altruistic Society as the first form of that realisation, adapted to the oft-tilled and fertile soil of our country. Our fondest hope, thanks to this new effort, is that the seeds transplanted from the East may finally take root in the Western world and produce a harvest worthy of that which they have already produced in America and India. That is the reason why the members of the Altruistic Society, or of the Altruistic Branch of the Theosophical Society, have deemed it their duty to take advantage of this opportunity to tender their brethren as an encouragement, words of greeting and sympathy, and at the same time the promise to devote their entire efforts to the ideal (common to both) of the fraternity of mankind.

In the name of the members of the "Altruistic Branch of the Theosophical Society."

*Signed by its Presidents,*

E. COULOMB.

G. CASSE.

P GENDRON.

## BRANCHES.

The list of Branches in April, 1890, will be found on page 7. Since then two others have been chartered, the Dâna T. S. of Sioux City, Iowa, and the Amrita T. S. of Lincoln, Neb.

## MEMBERSHIP IN A BRANCH.

The applicant should write to the President or Secretary, stating his desire for membership and enclosing a stamp for reply. He will receive a blank Form of Application, to be filled in and signed by himself, and a statement of the entrance fee and dues established by the Branch. The form is to be countersigned by two members of the Branch, but, if the applicant is unacquainted with any, he can always secure a personal interview with the President or Secretary, and steps be arranged for references, inquiry, and subsequent signatures. The Form thus completed the applicant should deposit with it the entrance fee (which includes 50c. for diploma), and such portion of the annual dues as the Branch rules require. All Branches fix their own entrance-fee, or have none, as they see fit. He then, upon election, is entitled to initiation, and, after initiation, is a full member of the Theosophical Society and of the particular Branch.

## MEMBERSHIP-AT-LARGE.

The applicant can communicate with any Branch President, but for convenience of records, etc., it is better to address directly the General Secretary, William Q. Judge, P. O. Box 2659, New York City, enclosing stamp. The blank form of Application will at once be forwarded, and should be filled up and signed. With it should be enclosed \$2 for entrance-fee, 50c. for diploma, and \$1 for annual dues. If the applicant knows no members whose counter-signatures may be obtained, he should refer the General Secretary to two citizens of his (the applicant's) neighborhood, by whom his character may be vouched for. Their testimony will justify the General Secretary in securing the signatures of two members of the Society. These being affixed, the General Secretary will himself admit and enroll the applicant as a Member-at-large. He then becomes entitled to initiation from the General Secretary or from any Branch President, whenever his presence in their neighborhood makes it possible, and, should he remove to a town containing a Branch, is eligible to election to membership therein, should that Branch also desire it.

## FORMATION OF A BRANCH.

1. Any five members of the T. S. have the right to apply for a Charter constituting a new Branch. Of those purposing to sign the application, all who are members of a Branch must send to the General Secretary a demit from the Branch they belong to and are leaving.
2. Upon notice that a new Branch is purposed, the General Secretary will forward a blank form of Application for Charter, which form is to be filled in with the proposed name and the location of the new Branch, signed with full names and addresses of at least *five* applicants, and returned to the General Secretary with the Charter fee—\$5.00.
3. Should there already be a Branch in the same town, the General Secretary will notify the existing Branch of the proposed new Branch, and, should objections be made by the existing Branch, will receive them for the subsequent consideration and action of the Executive Committee.
4. The Executive Committee then passes upon the application, and, if favorably, the Charter is issued by the General Secretary.
5. Upon reception of the Charter, the Branch thereby formed is to meet and organize, and the Secretary is to notify the General Secretary of the President and Secretary elected.
6. It has been provided that, when persons desire simultaneously to join the Society and to form a Branch, each of the 5 (or more) may remit but the \$1.50 which would be paid to the General Secretary's office if joining a Branch, instead of the \$3.50 needed for membership-at-large.

LIST OF SUBJECTS FOR DISCUSSION PROPOSED BY  
BROOKLYN THEOSOPHICAL SOCIETY.

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4	Subjectivity and Objectivity.	29	Hypnotism.
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6	Analogy.	31	Kama-loca.
7	Evolution and Involution.	32	Devachan.
8	The Universal Man.	33	Reincarnation.
9	Rounds, Rings, Races, Etc.	34	Karma.
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11	The Astral Plane,—Magnetism.	36	Chelas.
12	The Material Plane.	37	Adepts.
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14	The descent through the Spiritual and Astral Planes to the Material Plane.	39	Avatars.
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16	Cycles.	41	The Song of Life.
17	Manvantaras and Pralayas.	42	Universal Harmony.
18	The four ages.	43	Universal Brotherhood.
19	Centuries, Years, Months, Weeks, Days.	44	Selflessness.
20	The different principles in man.	45	Theosophical tendencies in literature.
21	Spiritual Powers.	46	Theosophical tendencies in Science.
22	Impersonality.	47	Theosophical tendencies in Religion.
23	Prophecy.	48	Theosophical tendencies in politico-economic conditions
24	Psychic Powers.	49	Platonism.
25	Dreams.	50	Alchemy.
		51	Rosicrucianism.
		52	The Aim of Theosophy.

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*A copy of this Report will be mailed to any one enclosing 25 cts. in stamps to the General Secretary, Wm. Q. Judge, P. O. Box 2659, New York.*